

through his prominent position in the judiciary and his travels, and that which he gathered from a network of geographically scattered like-minded acquaintances. The work is highly innovative, in that it groups topically related reports within a given annal. However it suffers from important flaws in dating, factual accuracies, and a lack of general narrative coherence, probably owing to its probably unfinished nature.

Many copies of the work exist. There is an autograph manuscript at the Zāhiriyya library in Damascus, ms. 241 *tārikh*.

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SAMI MASSOUD

Ibn Hayyān

[Abū Marwān Hayyān b. Khalaf b.

Husayn b. Hayyān]

377–469 AH (987/88–1076 AD). Al-Andalus (Muslim Spain). Ibn Hayyān was born in Córdoba, where he must have received a profound education and he worked for the government chancery at Córdoba. He wrote his works (the *Muqtabis* and the *al-Matīn*) at a time when Muslim Spain was split into different Taifa-kingdoms and which is considered as the Golden Age of Historiography in al-Andalus.

The *Kitāb al-Muqtabis fī tarīkh al-Andalus* (Book of Him who seeks knowledge about the history of Al-Andalus), a ten volume work, deals with the history of al-Andalus from the Arab conquest until the author's lifetime, based on earlier historians. The work is compilatory, with little which is original, but it is valuable as some of his sources are now lost. The manuscript is Oxford, Bodleian Library, Bodl. 509; there is a copy in Leiden, UB, or. 3032.

The lost *Kitāb al-Matīn* (the Solid Book) was an original work filling a massive sixty volumes, which described the surroundings and the important events of the author's lifetime in great detail. The *Matīn* is considered by many scholars to be the most important piece of Muslim historical writing in Medieval Spain, covering the 5th century AH (11th century AD) nearly completely. It is known to us through

the medium of → Ibn Bassām, who used much of its material for his biographies of the *Malīn*, and luckily he gave notice in his text when he was quoting from Ibn Hayyān, so that the quotations are clearly distinguishable from the rest of the text.

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HEIDI R. KRAUSS-SÁNCHEZ
PAULINA LÓPEZ PITA

Ibn Hazm

[Abū Muhammad 'Alī ibn Ahmad ibn Sa'īd]

384–456 AH (994–1064 AD). Al-Andalus (Muslim Spain). An Islamic man of letters, theologian and historian, and one of the most outstanding thinkers of the Muslim world. He was born into a wealthy family of Córdoba and received a sound education in religious sciences, poetry and literature. His most important position was that of a vizier under the rule of Abd al-Rahman III and Abd al-Rahman V, which brought him the enmity of the *faqis* (judges) and obliged him to go into exile where he devoted himself to writing and where he died in at Manta Lisham, near Seville. He wrote nearly 400 works of diverse content, including philosophy, poetry and history. His most famous work is the *Tawq al-Hamāmah* (the Dove's Neck-Ring), on the subject of love and lovers. This work contains also great autobiographical parts.

Ibn Hazm wrote a number of historical works. The most important are: the *Naqt al-'arūs* (Book of the stitchery of the newly-wed woman), which dealt with political history and the *Kitāb al-imāma wa-l-siyāsa* (Book of the caliphate

and the governance). The *Kitāb al-imāma* treats the life of caliphs and of their predecessors and shows which obligations they have as well as the facts which are laudable of their reigns. The title is only known by → Yaqūt. The *Naqt al-'arūs* has a catalogue character providing us with dates of the caliphs and kings of Orient and Spain. The author narrates the events in the greater part without giving explanations of the circumstances, the causes and the consequences they had but despite of this the work enjoyed of great popularity in posterior historians who cited it.

Of a rather different character is the *Djamharat ansāb al-'Arab* (Book of the selected collection of the arab genealogies; Berlin, SB, 3150), a manual of genealogies. Ibn Hazm offers us the diverse ramifications of the different arab tribes and names famous individuals of each family. The *Risāla fī fadl al-Andalus* (Treatise on the Excellence of Al-Andalus; not extant) is a manual of the wise men and litterateurs of al-Andalus. The *Fahrāsa* (Index of the books from which he learned under the direction of his masters—a reference Ibn Hazm himself) is a manual in which the author focuses on the books and teachers with whom he worked. We only know from this work because of the testimony of Abenjair of Seville (d. 575 AH / 1179 AD). The *Fisal* (Critical History of the religions and sects; Vienna, ÖNB, ms. 975) is a history of religious ideas which actually is a comparative critique of different religions (mainly on Christianity, Islam and Judaism) with the final intention to establish the pre-eminence of Islam.

In evaluating the historical works of Ibn Hazm we have to be aware of his political ideas, which lead him to treat the history he relates in a manner which is not completely objective. The absence of references to sources attest the lack of critical reflection with which he elaborated his work.

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HEIDI R. KRAUSS-SÁNCHEZ

Ibn Hishām

[ʿAbū Muḥammad ʿAbd al-Malik Ibn Hishām]

d. 213/8 AH (828–33 AD). Egypt. A historian of Mesopotamian origin, famous for his edition of the *Sīra* (Life of the Prophet) of → Ibn Ishāq. Ibn Hishām's birthplace is unknown. He grew up in what is now Iraq, in the city of Basra but lived afterwards in Fustat (old Cairo) where he built a reputation as a grammarian and historian.

He wrote an edited version from the original biography of Muhammad written by Ibn Ishāq with some interpolations, making additions, but also omitting from Ibn Ishāq's original biography those details he consider unimportant for the prophets' life. Apart from Ibn Hishām's reworking, Ibn Ishāq's text is only preserved in passages in → al-Tabarī. It is Ibn Hishām who made out of the original material the book which still today is known as the most famous *Sīra*. The dry prose narration is interrupted by direct speeches, eyewitness reports and insertions of *isnād*.

As a literary genre, the works on the *Sīra* of the Prophet have a special position within the Arabic science of writing History. It is the oldest subject of historiography and closely related to the *Hādith*.

There is only one 14th-century manuscript, London, BL, Or. 3938, consisting of 106 folios, containing only some sections. A fragment of the autograph is in Vienna, ÖNB, PERF No. 665.

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ROSA V. SÁNCHEZ ANCHANTE

Ibn 'Idhārī

[ʿAbū al-ʿAbbās ʿAḥmad ibn Muḥammad ibn 'Idhārī al-Marrākushī]

ca 648–720 AH (1250–1320 AD). Al-Andalus (Muslim Spain) and Maghreb. Author of an Arabic chronicle entitled *Al-Bayan al-Mugrib fi Akhbār mulūk al-Andalus wa al-Maghrib*. Apart from the fact that he was *ka'id* of Fes (now Morocco), his personal life is unknown. He is famous for his important work on the kings of the Islamic West. This chronicle in Arabic, which contains excellent material, has come down to us fragmented. It is structured in three parts running from 641 to 1269. The first part is about the conquest of North Africa and its Muslim dynasties; the second is dedicated to the history of Al-Andalus until 1085–6; the third, never finished, covers the Almoravid and Almohad periods. The events of each reign are usually laid out in three sections: biographical elements, annalistic information of the facts and accounts of anecdotes. The manuscript is Fes, Al-Qarawiyin Mosque, 1885.

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FELIPE MAÍLLO SALGADO

Ibn Ishāq

[ʿAbū ʿAbd Allāh Muḥammad ibn Ishāq ibn Yasār ibn Khiyār ibn Ishāq]

ca 85–150 AH (704–67/68 AD). Arabia. Ibn Ishāq was a muslim historian and hagiographer famous for writing the first biography of the prophet Muhammad. A native of Medina, he studied the *Hadīth* in Alexandria around 733. He returned to Medina ca 749. After the Abbasids had taken the power over Medina he went back to Baghdad, where he probably died. His work *Sirat Rasul Allah* (Life of God's Messenger) is based on collected oral traditions. His historical writings are summarized under the title *al-kitāb al-kabīr* (The great Book). This work is divided in three parts: the *Mubtada'*, dealing with the time from the creation until the appearance of the prophet

Muhammad; the *Mab'at*, where we find the meccan epoch of the prophet's life; and the *Magāzī*, containing the medinan period and the campaigns of the prophet. The *Kitāb al-khulafā* (Book of the caliphs) is sometimes also considered part of this "collection".

The biography of Muhammad's life offers all the facets of the evolution of Islam. It starts with a genealogy of the prophet and ends with his burial in the year 632 AD. The different stages of the prophet's life are well known to all muslims and take on a nearly catechetical character. Ibn Ishaq's works do not survive in their original state, but came down to us by the recensions made by his students, like Yunus ibn Bukair (d. 807 AD) and others.

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HEIDI R. KRAUSS-SÁNCHEZ

Ibn Iyās

[Zayn/Shihāb al-Dīn 'Abū al-Barakāt Muḥammad ibn 'Aḥmad ibn Iyās al-Nāsirī al-Jarkasī al-Ḥanafī]

852–ca 930 AH (1448–1524 AD). Egypt. Ibn Iyās belonged to a Mamlūk military family. What little information we have on his life derives from his own writings but we do learn the important fact that he studied under prominent teachers including → al-Suyūṭī and the Hanafī jurist and historian 'Abd al-Bāsīt ibn Khalīl al-Hanafī (d. 920/1514).

His major work, the *Badā'i' al-zuhūr fi wakā'i' al-duhūr* (Wondrous Flowers of the Events of Time), is primarily important for the author's personal description of the events in Egypt during the last decades of the Mamlūk sultanate and the first years of Ottoman rule, being the only eyewitness source to the occupation and the establishment of the Ottomans in Egypt. Ibn Iyās was descended from a Mamlūk family, which may explain his hostile view of the Ottoman conquerors. The chronicle is organized as a diary subdivided in years and months. The entry for each

year begins with the names and positions of the different rulers and other high personalities of the court, and the subsequent events are narrated chronologically. The years end often with a summary of the most important events. He writes in colloquial language and gives his personal comments on the events reported.

P. KAHLE mentions thirty-three manuscripts in his introduction to the 1931 Istanbul edition, but since then numerous others have been found. Among the most complete codices are Istanbul: Süleymaniye Kütüphanesi, Fatih 4197 (part 4); Fatih 4200 (part 5); Fatih 4198 (part 8); Fatih 4199 (part 11); Paris: BnF, arab 1822; arab 1823; arab 1824; St. Petersburg, Институт восточных рукописей Российской Академии наук, Ms. Rosen 46.

Ibn Iyās also wrote a series of other historical and pseudo-historical works. The *Bād' al-halq wa-sīrat al-anbiyā'* (The Beginning of the World and the Lives of the Prophets) covers the history from Adam to Jesus but sets its focus of interest on Egypt. Manuscript: Istanbul, Süleymaniye Kütüphanesi, Damad Ibrahim Paşa, no. 887. The *Nuzhat al-umām fi'l-'ajā'ib wa'l-hikām* describes the characteristics of Egypt, the customs of its inhabitants and the Muslim conquest. Manuscript: Istanbul, Süleymaniye Kütüphanesi, Ayasofya 3500.

Three other historical treatises cover different parts of the history of Egypt. The *Jawāhir al-sulūk fi al-khulafā' wa'l-mulūk* deals with the Muslim rulers until 1500 AD (London, BL, add. 6854). The *Marj/Badā'i' al-zuhūr* covers the history of Egypt until 1503 AD, (Paris, BnF, arab 1554). And on Egypt history from 1256 to 1499, the *Uqud al-jumām fi waqa'i' al-azmān* (Istanbul, Süleymaniye Kütüphanesi, Ayasofya 3311).

He also wrote a cosmography focussing on the antiquity of Egypt and his kings called *Nashq al-azhār fi 'ajā'ib al-aqtār* (The Perfume of the Flowers, Treatise about the marvels of diverse regions). Manuscript: Paris, BnF, arab 2207; Berlin, SB, ms. or. oct. 2966).

Taken together, the works of Ibn Iyās suggest that his major attempt might have been to write a complete history of Egypt from the Pharaonic rule until his own lifetime.

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HEIDI R. KRAUSS-SÁNCHEZ

Ibn Kardabūs

ca 545–post 591 AH (1150–1195 AD). Al-Andalus (Muslim Spain). Alfaqui and compiler of the extensive Arabic chronicle *Kitāb al-Iktifā' fi akhbār al-khulafā'* (The Adequate Book concerning Information about the caliphs) covering the History since the advent of Islam until his time. He lived in Tozeur (Southern Tunisia) except for a short time spent in Alexandria studying prophetic tradition with the renowned Abu Tahir al-Silafi. His compilation includes a summary about Al-Andalus—the only edited and translated section so far—containing good information from the Taifa kings to the Almoravid periods. The account on the Taifa kings is also completed with details about certain Christian leaders, including Alfonso VI of Castile, El Cid and Alvar Fañez; while the Almoravid period part is of meager value. Manuscripts include Madrid, Real Academia de Historia, Col. Gayangos, LVI and Rabat, Kattaniya Library, 2338.

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FELIPE MAÍLLO SALGADO

Ibn Khaldūn

[Walī al-Dīn 'Abd al-Raḥmān ibn Muḥammad ibn Muḥammad ibn Abī Bakr Muḥammad ibn al-Ḥasan Ibn Khaldūn]

732–809 AH (1332–1406 AD). Maghreb. North-African scribe, diplomat, judge and scholar. Author of the Arabic *Kitāb al-'Ibar* (Book of

Examples) and its introduction, *Muqaddima*, which circulated as a separate text.

Ibn Khaldūn is one of the few medieval Arab historians whose reputation has spread beyond a small group of Arabists and even beyond the historical disciplines. Since his discovery in the West in the 19th century he has been extensively studied, labelled the father of sociology and compared to almost every great thinker of Western civilization, from → Machiavelli to Darwin. Indeed, these heroic descriptions and appropriations attest to Ibn Khaldūn's versatility. However, his major contributions to scholarship are in the field of history.

Ibn Khaldūn was born in Tunis in 1332. He descended from a family of scholars and scribes, whose members had fled from Islamic Spain after the conquest of Seville in the 13th century. Like the rest of his family Ibn Khaldūn chose a career in the service of the state. After more than 25 years of tempestuous experiences in Fez, Granada and Bougie (Béjaïa), he started to resent politics and wished to devote his life to learning. In 1375 he withdrew with his family to the castle of Ibn Salāma, in the desert south-west of the present-day Algiers. Here Ibn Khaldūn found the tranquility and inspiration to write and he laid the foundation of his monumental history, *Kitāb al-'Ibar*. After a few years of seclusion he felt the need for a library and returned to his birthplace Tunis. In 1382 the first version of his text was ready and he presented it to the Ḥafsid sultan of Tunis, Abū l-'Abbās. In the same year he left the Maghreb for Egypt where he spent the remaining 23 years of his life. In Cairo he was able to build up a successful career as teacher and judge. He continued to re-write parts of the *Muqaddima* and the rest of *Kitāb al-'Ibar* until his death in 1406.

Kitāb al-'Ibar, the title of which seems to refer to both moral lessons and the deeper understanding of the complex human organization, was written in prose and consists of three parts together comprising seven volumes in the standard edition. The second part deals with the history of the Arabs and their contemporaries in the East, from pre-Islamic times until Ibn Khaldūn's own age. Almost every detail is confirmed from older, more accurate or more detailed sources. For obvious reasons, this part of *Kitāb al-'Ibar* has received little scholarly attention. Part three, on the other hand, deals with the Arabs and Berbers of the Muslim West. It is the most important historical

source for this period and area. Much of the material is based on first hand observations for which no other sources have survived.

The *Muqaddima*, the first book of *Kitāb al-'Ibar* is by far the most studied and celebrated part of the chronicle. It circulated already in Ibn Khaldūn's own time as a separate text and the author himself refers to it as such. There exist over 40 manuscripts of the *Muqaddima*, some of which were written during Ibn Khaldūn's lifetime and represent various versions produced by the author himself. The manuscript Istanbul, Süleymaniye kütüphanesi, Atif Effendi 1936 is probably from the year 1402 and contains an autograph note on the title page in which the author states he has "revised and corrected it". Further he writes: "No manuscript is more correct than this one."

The *Muqaddima* consists of an introduction and six chapters. The introduction discusses the historical discipline. Ibn Khaldūn complains about the absence of a critical attitude towards transmitted historical reports among his predecessors. He quotes famous historians such as al-→ Ṭabarī (d. 923 AD) and al-→ Mas'ūdī (d. 956 AD) and sums up various types of errors which slipped into their works. Moreover, he criticizes his predecessors for neglecting the importance of historical change and for simply repeating what others had written down. Ibn Khaldūn, in his turn, claims to be searching for reliable historical information and he argues in favour of the verification of sources. To test the plausibility of a story the historian should take notice of the general nature and specific qualities of various types of societies. Such knowledge could be obtained through a new discipline which Ibn Khaldūn introduces, the science of human organization ('ilm al-'umrān). It studies patterns underlying and determining the historical evolution of civilizations. Studying these patterns will provide historians with a normative method for distinguishing trustworthy from unreliable transmissions.

The remaining part of the *Muqaddima* is an elaboration of this new science. Its basic principle is a division in two main types of social organization: the nomadic-agrarian (*badawī*) and the sedentary-urban (*ḥadawī*). After discussing geographical circumstances of civilizations in the first chapter, Ibn Khaldūn devotes the second chapter to the characteristics of the nomadic-agrarian type of social organization. The fourth chapter discusses the other type, the urban society. A third chapter on rise and fall of dynasties is

deliberately placed between the two types of social organization. According to Ibn Khaldūn, dynasties rise among nomads and find their consolidation in cities. Social cohesion determines this process. It is present among nomadic people, but gradually disappears in urban life after the ruling dynasty has settled down. Lack of group solidarity will eventually subvert the power of the dynasty. Ibn Khaldūn sees the course of history as a cyclical process in which new dynasties with strong social cohesion keep rising one after the other. The fifth and sixth chapters successively deal with typical urban phenomena: trades and sciences.

Today Ibn Khaldūn is mainly known for his theoretical discussions on the historical science and his ideas on the organization of human societies. Interestingly, in his own age colleagues and students praised his encyclopedic erudition, but were silent about his new approach towards history. His theoretical exposés were first discussed among Ottoman scholars in the 17th and 18th centuries.

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MAAIKE VAN BERKEL

Ibn Khayyāt, Khalīfa

[Khalīfa ibn Khayyāt al-'Uṣfurāi]

ca 159–239 AH (776–854 AD). Mesopotamia. Born in Basra (modern Iraq), where he probably lived and worked. Muslim traditionist and genealogist who composed, among other works, *al-Ta'rikh* (The History), the earliest extant complete Arabic chronicle.

The short *Ta'rikh* covers 622–847 AD annalistically according to the lunar *hijri* calendar (i.e. 1–232 H.), in 168 manuscript folios. It begins with a discussion of *ta'rikh* (history, chronography) in Islam and among pre-Islamic peoples. The Prophet Muhammad's birth follows, before the main annalistic entries on the Medinan period of Muhammad's life and the caliphs. These com-

bine reports attributed to earlier authorities with laconic notes on holders of governorships, leadership of the hajj, campaigns against Byzantium, and the deaths of officials and traditionists. After the caliphate of Harun al-Rashid (d. 809), the chronicle consists only of very terse notes that reflect the official historiography of al-Ma'mun and subsequent caliphs. Ibn Khayyāt's many sources include → Ibn Ishāq and al-Madā'inī (d. ca 840 AD). His treatment of the succession to Muhammad and the *Rashidun* may reflect his possible Uthmani disposition. The *Ta'rikh* is extant in only one manuscript: Rabat, Maktabat al-Awqaf, ms. 199 (477 AH / 1085 AD), a recension by the Cordoban Baqi ibn Makhlad (d. 889), who had travelled in Iraq.

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ANDREW MARSHAM

Ibn Muyassar

[Tāj al-Dīn Muḥammad ibn Yūsuf ibn Jalab Rāghib ibn Muyassar]

628–77 AH (1231–78 AD). Egypt. Author of the *Akhbār Misr* (Annals of Egypt), a history of Egypt under the rule of the Fatimid Caliphs, which is also a primary source for the Muslim perspective on the Crusades, informing the reader about the First Crusade and other military campaigns. It survives only in Paris, BnF, arab 1688, a copy made by → al-Maqrīzī covering the period from ca 1047 to 1159 AD. Two other extracts cover the years 973 to 976 and 991 to 997.

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HEIDI R. KRAUSS-SÁNCHEZ

Ibn Sāḥib al-Salāt

[ʿAbū Marwān ʿAbd al-Malik ibn Muḥammad ibn Sāḥib al-Salāt al-Bādji]

6th century AH (12th century AD). Al-Andalus (Muslim Spain). Ibn Sāḥib al-Salāt is known as the official historian of the Almoḥad dynasty. Nothing is known of his life except that he seems to have been an Almoḥad ḥāfiz. He wrote an important history of this dynasty entitled *al-Mann bi ʿl-imāma ʿala ʿl-mustadʿafin bi-an djaʿalahum Allāh al-aʿimma wa-djʿalahum al-wārithīn wa-zuhūr al-imām Mahdī al-mu-wahhidīn* (Divine gift of the imamate given to those that have been humiliated because God has made them imams and has made of them heirs [of their oppressors]). It is obvious through his work, that he has been personally involved in the incidents he describes. No complete manuscript of his work has survived.

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HEIDI R. KRAUSS-SÁNCHEZ

Ibn Saʿīd al-Gharnāti

[Nūr al-Dīn ʿAbū al-Ḥasan ʿAlī ibn Mūsā ibn Muḥammad ibn ʿAbd al-Malik ibn Saʿīd al-ʿAnsī al-Gharnāti]

619–85 AH (1213–86 AD). Al-Andalus (Muslim Spain). The Granada-born Ibn Saʿīd al-Gharnāti, known also as al-Maghribī, al-Gumarī, al-ʿAmmari or al-Andalusi was author of several chronicles, anthologies and works of *adab* and geography in Arabic. He died in Tunis.

His most important works are the encyclopaedic *Kitāb al-Mughrib fi ḥulā ʿl-Maghrib* (The Extraordinary about the Jewels of the West) and its Eastern counterpart, *Al-Mushriq fi ḥulā ʿl-Mashriq* (The Brightness of the Jewels of the East). The former was started in 1135 by al-Hidjāri for al-Gharnāti's grandfather ʿAbd al-Malik ibn Saʿīd, under the title *Kitāb al-Mushib fi gharāʾib*

al-Maghrib. Subsequent generations of Ibn Saʿīd's family continued the compilation, which combined historical and literary topics. The contents range from an account of the events between the conquest of the Iberian Peninsula and the year of composition, to the biographies of outstanding authors and characters. *Al-Mushriq* was written in the same style after the success of the first work in Egypt.

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ANA ECHEVARRÍA ARSUAGA

Ibn Sasrā

[Muḥammad ibn Muḥammad ibn Muḥammad ibn ʿAḥmad ibn Sasrā]

8th century AH (late 14th century AD). Syria. A native of Damascus and member of one of the scholarly families of that city during the early Circassian Mamlūk period (roughly, the last two decades of the century). Author of *Al-Durra al-Mudīʿa fi ʿl-Dawla al-Zāhiriyya* (The Shining Pearl in al-Zāhir Barqūq's Reign).

Allegedly the abridgment of a Mamlūk biography of Sultan Barqūq (1382–89, 1390–99), the extant sections of *Al-Durra al-Mudīʿa*, covering the years 1389–97, read like the personal musing of Ibn Sasrā about life in Damascus. The author diverges much from contemporary authors of annalistic works in that even though his narrative unfolds chronologically, there are no distinct sections for the presentation of events and for obituaries (the latter virtually non-existent), and non-historical material, poems, edifying stories and anecdotes are legion. As local history, *Al-Durra al-Mudīʿa*, abounds with rich vivid eye-witness descriptions of the society, politics and topography of Damascus.

Manuscript: Oxford, Bodleian Library, Laud or. ms. 112.

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SĀMI MASSOUD

Ibn Shaddād ibn Tamīm

[ʿAbū Muḥammad ʿAbd al-ʿAzīz ibn Shaddād ibn Tamīm ibn al-Muʿizz ibn Bādīs / ʿAbū al-Gharīb ʿIzz al-Dīn al-Sanhāji]

d. after 582 AH (1186 AD). North Africa. The author of a chronicle of North-African affairs (*Kitāb al-Jamʿ wa l-bayān fi akhbār al-Qayrawān wa fi man fiḥā wa fi saʿir bilād al-Maghrib min al-mulūk wa l-aʿyān*) composed around 540 (1145), which is now almost certainly lost, though parts of it are known to us through later chronicles. He was a nephew of Yaḥyā ibn Tamīm (d. 509/1115), the ruler of Ifriqiya, the eastern part of North Africa. The chronicle was used by several later historians, including Nuwayrī, → Ibn al-ʿAthīr, and, on the basis of the latter, → al-Maqrīzī.

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MAURITS VAN DEN BOOGERT

Ibn Shaddād, Bahāʾ al-Dīn

[Bahāʾ al-Dīn ʿAbū al-Maḥāsīn Yūsuf ibn Rāfiʿ ibn Tamīm ibn Shaddād]

539–632 AH (1145–1234 AD). Mesopotamia. Author of a famous biography of Saladin (Salāḥ al-Dīn al-Ayyūbī), who was his patron from 584 (1188) until his death in 589 (1193).

Ibn Shaddād was born in Mosul (modern Iraq), where he also received his education. The rulers of Mosul sent him on various diplomatic missions, for example to the ʿAbbāsīd caliph in Baghdad,

and to Saladin. On his return journey from his pilgrimage to Mecca and Medina in 583 (1187–88), Ibn Shaddād was in Damascus when Saladin sent for him. After the meeting Ibn Shaddād was able to visit Jerusalem, which had surrendered to Saladin only nine months earlier. When he asked Saladin for permission to return to Mosul, the latter offered him the position of *qādī* (Islamic judge and administrator) of the army and of Jerusalem. Ibn Shaddād's acceptance made him a close companion of Saladin, whose deathbed he attended. After his patron's death, Ibn Shaddād moved to Aleppo, where he served Saladin's son, al-Malik al-Zāhir and his son, al-Malik al-ʿAzīz, as *qādī* and as mediator in their disputes with Saladin's other heirs. Towards the end of his life, Ibn Shaddād's house in Aleppo was frequented by various famous authors, including Ibn Khallikān, → Abū Shāma, and → Ibn Wāsil.

The biography is called *al-Nawādir al-sultāniyya wa l-maḥāsīn al-Yūsufiyya*, but is also known as *Sīrat Salāḥ al-Dīn*, or in English as the *Life of Saladin*. It is the most authentic and reliable source not only about Saladin, but also Muslim-Christian relations in greater Palestine during the Crusader period. Main manuscript: Paris, BnF, arabe 673.

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MAURITS VAN DEN BOOGERT

Ibn Taghrībirdī

[ʿAbū al-Maḥāsīn Jamāl al-Dīn Yūsuf ibn Taghrībirdī]

812/13–75 AH (1409/10–70 AD). Egypt. Arabic-language scholar, courtier and historian of mixed Arabic and Turkish descent.

Ibn Taghrībirdī, son of the powerful Mamlūk emir Taghrībirdī, was well-connected with elite circles and the royal court. After his father's early death, he grew up in the households of a Ḥanafī and, later on, a Shāfiʿī chief *qādī*, who were both related to his family by marriage. Because of his parentage, Ibn Taghrībirdī had a good knowledge of Arabic and Turkish as well as access to *mamlūk* and *ʿulamāʾ* circles. Being a *mamlūk*'s son, he was barred from high-ranking military offices, but he became a jurist and religious scholar with an interest in a wide range of topics, including music and astronomy. As a student of influential history-writing scholars like al-→ Aynī and → Ibn Hajar al-ʿAsqalānī, he became an outstanding historian of the Circassian Mamlūk period in Egypt and Syria. Ibn Taghrībirdī in fact acted as a court historian, and certain contemporaries known for their acrimonious appraisal criticized his alleged partiality to the Mamlūk elite. In his works, though, he used to stress the corruption and factionalism of his own "bad times", in comparison with the good old days of the first Mamlūk rulers, much as other contemporary observers did. Ibn Taghrībirdī held that his personal contacts and his knowledge of Turkish enabled him to understand the Mamlūk elite and their politics far better than monolingually arabophone scholars could.

Ibn Taghrībirdī's first book was a compilation of biographies named *al-Manhal al-sāfi wa-l-mustawfi [mustawfā] ba'd al-wāfi* (The pure watering place and the completion of the complete; Paris, BnF, arabe 2070 and 2072; Istanbul, Topkapı sarayı müzesi, Ahmet III 3018), which comprises more than 2800 biographies. Ibn Taghrībirdī comments on historical personages of the Mamlūk empire and dignitaries of his own time, covering the period from 1248 until 1458. Just like Ibn Taghrībirdī's chronicles, this compilation puts more emphasis on non-scholars (especially military and courtiers) than most historians of the Mamlūk period and also includes some persons outside the Mamlūk realm. An appendix, *Mawrid al-latāfa fīman waliya l-saltana wa-l-*

khilāfa, contains the biographies of 143 Muslim rulers.

As it was customary for Arabic chronicles of his time, Ibn Taghrībirdī's two strictly speaking historical works combine the recollection of the dynastic history of Islam and an annalistic description of contemporary events in Egypt and Syria with obituaries of important people who had died each year. *Al-Nujūm al-zāhira fī mulūk Misr wa-l-Qāhira* (The glowing stars above the kings of Egypt and Cairo) covers the history of Egypt from the Arab conquest (641) until the end of Sultan Khushqadam's reign in 1467, emphasizing the Circassian Mamlūk period after 1382. Originally written for a son of Sultan Jaqmaq (1438–53), it was continued by the same author after the prince's early demise. Perhaps meant to provide examples in political history, *al-Nujūm* describes power struggles and political manoeuvring in detail. Several (often incomplete) manuscripts of *al-Nujūm* are known, one of the best being Istanbul, Süleymaniye Kütüphanesi, Ayasofya 3498–3499, on which the Cairo edition of 1929–49 was based. By contrast, the edition of 1992 relied on the previous print editions. The work of Ibn Taghrībirdī that most closely resembles a chronicle of contemporary events is *Ḥawādith al-duhūr fī madā l-ayyām wa-l-shuhūr* (Happenings of the times; London, BL, add. 23294). It was conceived as a continuation of al-→ Maqrīzī's *al-Sulūk fī ma'rifat al-duwal wa-l-mulūk* (The Path to Knowledge of Dynasties and Kings) and covers the years between 1441 and 1469 and thus coincides with the last part of *al-Nujūm*, but provides annals and biographies of the 1440s to 1460s in greater detail.

Thematically, Ibn Taghrībirdī's chronicles tend to concentrate on the Mamlūk court and factional politics, but do not fail to provide rich information on various social and economic conditions, as WILLIAM POPPER's work on Ibn Taghrībirdī's histories clearly shows. Besides his historical books, Ibn Taghrībirdī authored several shorter extracts of these as well as treatises on philology, poetry and music.

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HENNING SIEVERT

Ibn Wasīf Shāh

[Ibrāhīm Ibn Wasīf Shāh, or al-Wasīfī]

4th century AH (10th or early 11th century AD). Egypt. An enigmatic littérateur to whom one of the most curious books of Arabic literature is ascribed. The numerous manuscripts of this work show huge discrepancies in the information they give about author, title and textual layout. Several times the historian → al-Mas'ūdī is named as author. The oldest manuscript makes no mention of an author. As title we find among others: *Kitāb al-'Adjā'ib al-kabīr* (The Great Book of Marvels) (St. Petersburg, Asiatic Museum, 9594), *Mukhtasar al-'Adjā'ib* (Abridgement of the [Book of] Marvels) (e.g. Paris, BnF, ms. arabe 1470 and 1472) and *Akhbār al-zamān* (Accounts of the Eras), *Akhbār Misr* (Accounts of Egypt), *at-Ta'rikh* (The History).

The work consists of two different parts. The first is a general cosmography and the second is a history of old Egypt and its kings, beginning with the earliest times before the Deluge and ending with the Exodus. Part two contains much pseudo-historical material on old Egypt, material that is not found in other Arabic sources before this work, but in several later Arab historical works it is used and cited. The second part gives special attention to the building of the pyramids, which following this source were erected by a wise king named Sūrīd who had a presentiment of the coming Deluge. Egypt is introduced as a land that reminds the European reader of the world of Mozart's *Zauberflöte*, or as the title of E. HORNUNG's monograph puts it, the "esoteric Egypt".

The work has been interpreted in two quite different ways. According to the "conservative" view, popular since the translation of the text by CARRA DE VAUX and advocated recently again by

URSULA SEZGIN, the work contains old, mostly unhistorical material, which nonetheless is full of valuable information on cultural history from late-ancient Egypt. This material was passed down through the centuries by the Copts, who then passed it over to the Arabs in Islamic times.

The "revisionist" view, first represented by M. COOK, sees it as an invention of the Muslim period which came into existence not before the 11th century and which probably originates from Spain, a work closely related to the hermetical Arab literature. For this reason COOK speaks about a "hermetic history" of Egypt, which is everything else except the national history of the Copts in early Islamic Egypt.

In particular the material concerning old Egypt was cited in later Arabic works. It was also known fairly early in Europe. The Spanish → *General estoria* cites Ibn Waṣīf. A 13th-century Arabic revision was the basis of the 17th-century French translation entitled *L'Égypte de Murtadi fils de Graphique*.

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GREGOR SCHOELER

Ibn Wasil, Jamal al-Din Muhammad

604–97 AH (1208–98 AD). Syria and Egypt. A Shafi'i Syrian scholar, who held teaching posts and judgeships in Egypt and his hometown Hama, his most famous chronicle is the Arabic *Mufarrij al-kurub fi akhbar bani Ayyub* (The Dissipater of Anxieties on the Reports of the Ayyubids).

The *Mufarrij* covers the late Zengid, the Ayyubid and the early Mamluk periods in Syria and

Egypt. For the earlier parts of his chronicle Ibn Wasil relied heavily on → 'Abu Shama, but the work gains a more independent profile for the passages covering the 7th (13th) century. Of the four extant manuscripts none is complete, but together they preserve the entire text'; Paris, BnF, arabe 1702, copied 821/1418, covers the most substantial passages. Ibn Wasil finished this work in the late 670s (1270s) and dedicated it, in keeping with the text's panegyric tendencies, to Hama's Ayyubid ruler. However Ibn Wasil was mainly interested in showing the continuity of just rule irrespective of dynastic changes. He was a close observer of the military and non-military elite and entertained good relationships with leading figures in the Egyptian and Syrian lands. He acted as Mamluk envoy to Manfred, king of Sicily, in 659/1261 and briefly describes his stay in the *Mufarrij*.

He dedicated a treatise on logic to Manfred, whose learning he explained in the *Mufarrij* by the latter's upbringing in Sicily where "the majority of the people are Muslims". The Hamawian court secretary 'Ali ibn 'Abd al-Rahim ibn Mughayzil (d. 701/1302) authored a supplement (see → dhayl) to the *Mufarrij*.

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KONRAD HIRSCHLER

Ibn Zunbul [ʿAḥmad ibn Zunbul]

10th century AH (16th century AD). Egypt. A Mamluk historian, author of the *Infisāl al-āwān wa ittisāl dawlat Banī 'Utmān* (Separation of the Moments and the Advent of the Fortune of the Ottoman Family); the received title is taken from Ibn Zunbul's encyclopedia.

This history deals with several historical events, but the most important are the Ottoman-Mamluk war of 1516–17 AD, which ended with the victory of Selim I (d. 1522) and the death of al-Gawrī in 1516, and the Ottoman conquest of Egypt. Ibn Zunbul seldom offers exact dates for the narrated events and the chronological

structure is not kept because the text sometimes jumps between past, present and future and incorporates legends combining history with fiction. The success of the work is underlined by the number of manuscripts, and the various copies of the 17th and 19th century. One good manuscript is Paris, BnF, arabe 1834–38.

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HEIDI R. KRAUSS-SÁNCHEZ

Ildefons of Toledo

ca 610–67. Hispania. Monk, then abbot of the monastery of Agalia in the central Iberian peninsula, then bishop of Toledo from 657. Ildefons is the author of four short Latin theological treatises and four letters. (The attribution to him of 14 sermons by MIGNE is now discredited.) One of these treatises belongs to the *De viris illustribus* tradition, which by Ildefons' time offered guides to who were considered significant and orthodox theologians. The view that Ildefons' *De viris illustribus* can be considered a chronicle has a long pedigree. It can be found along with the *Chronicon* of → Lucas of Tüy in a manuscript dating from 1540: Lisbon, BN, Fundo Geral 937.

Ildefons' work is very consciously written in this literary tradition; he speaks in the prologue of following in the footsteps of → Jerome, → Gennadius and → Isidore, and his aim is to continue up to his own time from where Isidore stopped. However, Ildefons' ambit of interest is far more restricted than that of his predecessors. He only mentions twelve men (the text in MIGNE has fourteen). Of these all except Gregory the Great are connected with Spain. Four are earlier bishops of Toledo, and seven are monks. Monasticism and the see of Toledo are recurrent interests of Ildefons' work. Unlike other authors of works *De viris illustribus* Ildefons is not inter-

ested in his subjects' writings. In only four cases does he mention that the illustrious wrote anything, and only in Isidore's case does he supply a book-title.

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THOMAS O'LOUGHLIN

Illuminators

The embellishment of chronicles may be traced to the formative period of the European chronicle tradition. Before this period, for the most part decorative schemes were reserved for sacred texts. From the outset, there was a hierarchy of decorative forms: many chronicle manuscripts received only modest decorations applied to initial and subordinate capitals; a number, often patronal or presentation copies, in addition received border decoration on opening (or otherwise significant) leaves; before the later Middle Ages, it was comparatively rare for a chronicle text to receive a fully realised scheme of illuminations; such schemes of narrative illustration were widely produced in continental Europe in the century after 1350, but still it was a degree of decoration confined to codices produced on commission, for commercial purposes or for patronal presentation.

Very little is known about the earliest illuminators. The decorative schemes of the majority of chronicles made between the eleventh and the mid thirteenth centuries were modest and it must be assumed that in many cases they were the work of the craftsmen otherwise engaged in the monastic scriptoria in which many of them were produced. It is not improbable that a number of these early decorators were themselves monks, since there is no doubt that they contributed to the scribal work of these codices. By contrast, the artists responsible for the handful of manuscripts of this period to carry full schemes of illustration were not only copyists who turned their hands *ad hoc* to the embellishment of the text but craftsmen of much practice and great skill; however their identity and status (clerical, lay) remain obscure.

The Madrid Skylites (Madrid, BNE, vitr. 26. 2), an early twelfth-century copy of Ioannes → Skylites' *Synopsis historion*, a chronicle of Byzantium from 811–1057, carries almost six hundred illustrations of a complexity quite unprecedented in a secular manuscript; although their iconography has attracted scholarly analysis, no light has been shed on the artist himself. Perhaps the earliest illuminator of chronicles about whom much can be recovered is the Benedictine → Matthew Paris (d. ca 1259), author and artist of a succession of chronicles narratives made at the abbey of St Albans in the first half of the thirteenth century (VAUGHAN; LEWIS). Matthew embellished his histories with the full spectrum of art, not only border and marginal decoration but also charts, tables, portraits and fully realised illustrations of particular scenes. The quality of his portraiture and narrative illustrations was high, and their style distinctive, and bearing something of the influence of contemporary continental aesthetics; Matthew appears to have been followed at St. Albans by at least one artist of comparable skill, responsible for the vivid portrait of the chronicler on his death bed (British Library, Royal 14 C VII, fol. 218^r).

The growing interest in chronicles among secular clerical and lay patrons stimulated a demand for illustration and in turn for the employment of professional artists. From the second half of the thirteenth to (at least) the end of the fifteenth centuries, many chronicle manuscripts were illuminated by professional manuscript painters. The *ateliers* or workshops from which these copies emerged (or descended) are still better known than the individual artists. There were accomplished artists contributing to the ambitious programme of book production at the court of the Castilian → Alfonso X; their artistry was displayed not only in liturgical and devotional texts but also in the *Crónica Troyana de Alfonso XI* (Escorial, RMSL h.l.6); yet nothing is known of the person(s) responsible.

Although it may only be a reflection of the contingency of manuscript survival, a number of *ateliers* appear to dominate, at least in the century after 1350. By the beginning of the fifteenth century, the largest and best schemes of illustration were those executed in Flemish (particularly, Bruges) and Parisian *ateliers*. The best of Bruges is represented by the four-volume codex of → Froissart's *Chroniques* made for Louis de

Bruges, Lord of Gruuthuse (d. 1492), now BnF, fr. 2643–6: the miniatures were a collaboration between the greatest manuscript painters of the period, Loyset Liédet (d. 1479), Philippe de Mazeroles (d. 1479) and the so-called "Master of Dresden" (LEGARÉ; DE SCHRIJVER). There are only a handful of artists at work in this context whose careers can be recovered in any detail; in addition to the Burgundians, the craft of the French miniaturists Jean Pucelle (d. 1355) and Jean Fouquet (d. 1481) are to be found in chronicle manuscripts of this period (GOULD). André Beauneveu (d. 1401), the genius of the *Tres riches heures* of Jean, duc de Berry, was recognised for his skill by no less an authority than Froissart himself "by whom so many good works were installed in France or in Hainault, from whence he came, or in the kingdom of England" (*Chroniques*, 14: 197).

Others may be known only from their stylistic connection to the miniatures in particular manuscripts; it is a measure of the growing importance and value of the chronicle manuscript for patrons that painters sought after by contemporary patrons such as the Boethius (Boèce) Master, the Master of Rohan and the Virgil Master contributed to a number of chronicle codices: the first of these masters was responsible for New York, Pierpont Morgan, M 804 (Froissart, *Chroniques*), the second, at least a contributor to Brussels, KBR, cod. iv. 251 (also Froissart) and "Virgil" has been identified as the painter of the deluxe copy of Jean → Creton's *Histoire du roy d'Angleterre Richard II* in British Library, Harley 1319 (HARF-LANCER).

In parallel with the painting of the professional *ateliers*, a succession of accomplished illustrators also emerged in the context of the civic chronicles which were compiled in many continental centres in the last quarter of the fifteenth century. The best known were the German and the Swiss; here the artistry appears to have been a family enterprise: the chronicle codices commissioned by the burgers of Berne, Lucerne and Zürich were the work of Diebold → Schilling Elder (d. 1485) and Younger (d. 1515) and completed between 1483 and 1515 (HAEBERLI & VON STEIGER; RAUSCHERT). The illustrated chronicles produced by the first generation of printers, such as the celebrated Nuremberg Chronicle of Hartmann → Schedel, were in their design the direct descendant of these manuscripts.

Late Medieval England appears to stand in contrast to the European mainland: chronicles containing a complete sequence of illustrations remained a rarity, except where they had been acquired from continental Europe. It was not uncommon now for chronicles to be embellished with decorations executed by professional artists: undoubtedly monastic, and other clerical and lay patrons engaged itinerants to undertake border and capital work, and they also passed completed codices to established workshops for the same purpose. Surviving codices completed either side of the Black Death bear the stylistic hallmarks of some prominent English "schools" of manuscript painting: it seems monasteries in the south and east of the country—Bury, Ramsey, St. Albans, Westminster—favoured the "East Anglian" style (SANDLER), whilst the work of a workshop within the orbit of Oxford has also been identified in successive copies of → Higden's *Polychronicon* produced in the decades either side of 1400 (DENNISON & ROGERS). It was from within this same milieu that manuscripts containing vernacular chronicles were now transmitted. These carried illustrations more often than their Latin counterparts. An early example, such as British Library, Royal 14 B VI (before 1308), contains portraits of monarchs connected by genealogical trees. Nothing is known of the identity of the artists, although they are likely to have been the craftsmen connected with the workshop. Uniquely in England, the Benedictine, Thomas → Elmham (fl. 1422) illustrated his own history of St Augustine's Abbey, Canterbury, with facsimiles of the early charters of the monastery, and its seals (GRANSDEN 347–55). Yet there are scarcely any manuscripts of English origin that carry a complete scheme of portraits or narrative illustrations. There was no immediate heir to Matthew Paris. Among the few codices of this period to display paintings on scale comparable to continental examples are the complementary *libri benefactorum* (Cambridge, Corpus Christi College, 7, British Library, Cotton Nero D vii) prepared at St. Albans in and after 1380, parts of which were the work of the East Anglian artist, Alan Strayler (GRANSDEN 123, 126). The presentation-copy (British Library, Lansdowne ms. 204) of the chronicle compiled by John → Hardyng (d. 1465), made in about 1457 for Henry VI, carried charts and miniatures of monarchs which have been attributed to the so-called Egerton Master (GRANSDEN; EDWARDS).

The tradition of the compiler-illustrator resurfaced in England in the second half of the fifteenth century in the chronicle rolls compiled in courtly, civic, seigniorial and, in a small way, monastic contexts. John → Rous (d. 1491), chantry priest of Warwick in the affinity of Earl Richard Beauchamp, was the best known of these compilers and his draughtsmanship was of a quality not dissimilar to that of the best continental ateliers. His roll (the so-called "Rous" roll, in complementary Latin and English versions, now British Library, add. ms. 48976 and College of Arms, ms. Warwick Roll), compiled between 1477 and 1485, contains a sequence of drawings with associated armorial blazons following on the verso (RUSSELL; WRIGHT; GRANSDEN 308–25). That both the illustrations and text were the work of Rous is affirmed in the colophon of the English roll: *This rol was laburd & finishid by Master John Rows of Warrewyk* (also verso); four vernacular copies of the roll, bearing derivative illustrations, survive from the early sixteenth century. It is possible the artistic impulse also returned to the monastic community: the second Thomas → Otterbourne's chronicle (British Library, Harley 3643) was illustrated with drawings of monarchs and knights, although whether the manuscript is connected to the compiler remains unclear (GRANSDEN 196). *The Maire of Bristow Is Kalendare* (Bristol, Record Office, ms. 04720) of the city of Bristol, the first portion of which (dating 1479–1508) may be attributed to the city clerk Robert Ricart, serves to underline the artistry possible in this period even in a provincial milieu (FLEMING).

See also → Illustration cycles, → Illustration formats; → Workshops

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Illustration cycles

1. Illustrated chronicles; 2. Modes of illustration; 3. Types of chronicles; 4. Classical historical writing; 5. Crusader Chronicles; 6. Holy Roman Empire (German-speaking lands) with Switzerland; 7. France and the Netherlands; 8. England; 9. Italy and Norman Sicily; 10. Iberia; 11. Slavia romana and Hungary; 12. Byzantium and Slavia orthodoxa; 13. Jewish and Islamic worlds

1. Illustrated chronicles

The majority of medieval chronicles were never illustrated, and historical writing with illustration cycles or even single images are exceedingly rare before the twelfth century. The fact that a work was illustrated is therefore indicative either of the intentions of the authors or of the requirements and interest of the audience.

Independent of the number of images, their technique and the quality of their execution, the term "illustration cycle" should be defined as a set of images relating to the text as a pictorial programme. This therefore excludes most diagrammatic chronicles, which, though they very often contain pictorial decoration of substantial quantity and quality, are a synthesis of diagram, text and image, with their overall structure governed by the diagram not by the text. It also excludes the maps and cityscapes which are frequently included in world chronicles. For these see → Diagrammatic chronicles and → Cartography and geographical excursus.

There are few cases where illustration cycles were very likely conceived or intended by the author. Some prominent early examples are: the *Liber Floridus* by → Lambert of St.-Omer, ca 1120, an encyclopaedia which traces universal history up to the time of its author; the contemporary → Frutolf/→ Ekkehard *Chronica*, → Peter of Eboli's *Liber ad Honorem Augusti* from 1194/7, and the *Chronica Majora*, written and illustrated by → Matthew Paris in St. Albans in the mid-thirteenth century. It is very likely that some of the German *Weltchroniken* were also conceived with images from the beginning.

In other cases, illustrated copies were only made after (sometimes long after) the text was written, and therefore their pictorial programmes do not reflect the intentions of their authors but the

requirements of their audience. Images play an important role in the structure and layout of the book and facilitate the reader's orientation in the text (see → Layout). They also aid the reception of the text, and offer an interpretation of history through their translation of the text into visual images (see → Text-image relationship). It is therefore regrettable that few modern editions of chronicles give any information about the physical appearance of a text in the manuscript tradition or its layout and illustration. Furthermore, illustration cycles and high-grade embellishments add to the representational character of the book as an object—an aspect of great importance, particularly for the manuscripts that were made for French royalty and the Burgundian court.

The geographical region where these books were produced (which is not necessarily the same as the country of origin of the text) is an important factor. The texts chosen for illustration reflect the requirements of specific strata of society in different countries: for example, the manuscripts of the German *Weltchroniken* were made for an audience of wealthy laypeople, primarily merchants and burghers of big cities, whereas in France, illustrated chronicles were made predominantly for the court and nobility. In Italy, examples of illustrated chronicles are relatively few, but among them is a significant number of city-chronicles.

2. Modes of illustration

The degree of illustration in medieval and Early Modern chronicles varies greatly in quantity and quality. The number and size of images can be anything from just an author portrait or presentation image preceding a text with only a small number of illustrations to full pictorial cycles of sometimes up to several hundred miniatures or woodcuts. The size of images can range from full-page miniatures to unframed figures set directly into the body of the text, or historiated initials and marginal drawings. Varying types of pictorial decoration occurring in the same book are often used to structure the text. Larger images often serve to introduce chapters of the work and to highlight the importance of certain events.

The technical execution of illustration cycles can be anything from pen-drawings to lavish images in full gold and colour. As a rule, most chronicles up to the mid-thirteenth century were illustrated with pen-drawings, sometimes using

coloured inks and wash (e.g. the drawings in Matthew Paris' *Chronica Majora*), which corresponds to the mode of illustration of learned texts and non-liturgical manuscripts in general.

3. Types of chronicles

Certain types of chronicles were more frequently illustrated than others. Again, this is indicative of the nature of the text and how it was understood, but also of the interest that members of a specific social class took in particular texts and luxurious copies thereof. Chronicles in the vernacular were illustrated far more frequently than Latin ones. Also, world chronicles figure very prominently among the illustrated chronicles.

Monastic chronicles with illustrations are rare. Chronicles of institutions and cities or regions are more commonly illustrated in Italy (from the thirteenth century onwards) and in Switzerland (from the fifteenth century onwards) than elsewhere: that is, in countries where self-confident communities felt that their history should be written and these texts should be given a visually appealing and representational form. Generally regional chronicles begin to figure more prominently in the fifteenth century, which is indicative of an increasing sense of diversity. The royal chronicles are of particular importance for France, as is evidenced by the long tradition of luxury copies of the → *Grandes Chroniques de France*.

Illustrated chronicles from the thirteenth to the fifteenth century were usually produced in lay workshops for a lay audience. The layout and the way these books were illustrated are not really specific to chronicles but inspired by religious and devotional books on the one hand and the tradition of illustrating epic and courtly literature on the other.

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4. Classical historical writing

Works of ancient historiography were held in high esteem throughout the Middle Ages. However, the most widely read authors such as Pliny, → Isidore, → Orosius and → Bede were seldom illustrated with pictorial cycles. If they have any decorations at all, these tend to be author images (e.g. Pliny, *Historiae Mundi*, twelfth century, Le Mans, Médiathèque Louis Aragon, ms. C. 263, fol. 19^v). Paulus Orosius's *Historiae adversum Paganos*, the fifth-century model for universal chronicling, has been transmitted in more than 245 codices, a small number of them illustrated with historiated initials, marginal drawings or picture cycles, most importantly a late eleventh-century Beneventan codex (Vatican, BAV, vat. lat. 3340) with pen-drawings in the outer and lower margins, and two late medieval French manuscripts with numerous illuminations from ca 1390/1410 (Paris, BnF, fr. 301) and from ca 1460 (BnF, fr. 64).

Of particular importance are the works of the first-century Jewish historian Flavius → Josephus, the *Antiquitates Iudeorum* and the *Bellum Iudaicum*, which were often transmitted together. The enormous popularity of his works is partly due to the fact that they provide a world history based on the Biblical account and prolonged to the destruction of Jerusalem. In the twelfth century in particular, when interest in the Bible as a historical book flourished and reached a peak in centres of learning in France and the Rhine-Meuse region, some manuscripts contained cycles of historiated initials (New York, Pierpont Morgan Library, M 533-534; Oxford, Merton College, ms. 317 [Fig. 28]; Paris, BnF, lat. 16730). Another peak of production occurred in the fifteenth century, when manuscripts of great lavishness were produced, such as the two-volume codex started by the Limburg brothers around 1405 and completed by Jean Fouquet around 1465 (Paris, BnF, fr. 247; nouv. acqu. fr. 21013). Another lavishly illuminated Josephus manuscript is Paris, Bibliothèque Mazarine, ms. 1581, made ca 1503, testifying to the unbroken interest in that text.

Most other works by ancient historians such as Caesar, Livy, Lucan or → Suetonius were (with rare exceptions) not illustrated before the end of the fourteenth century; when illustrated versions do appear, they are often in French translation, mainly for the Burgundian dukes; others

occurred in Italy where the interest in the classical tradition flourished from the fourteenth century onwards.

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5. Crusader Chronicles

Crusader Chronicles were very popular in the twelfth and thirteenth centuries, and in some of the manuscripts illustrations figure prominently. It is worth noting that in many other chronicles of these times, the Crusades are given particular attention in the images. Examples include → Matthew Paris' *Chronica Majora*, → Paulinus of Venice's *Chronographia Magna* or Giovanni → Vilani's *Cronica Figurata*.

Probably the most frequently illustrated crusader text is → William of Tyre's extremely popular *Historia rerum in partibus transmarinis gestarum*. Numerous illustrated copies survive; few in Latin (Vatican, BAV, pal. lat. 1963, Antioch, ca 1250/60), many in French. The latter testify to the great interest that a lay audience took in the Crusades and the history of the Holy Land, not least due to the fact that most noblemen of Outremer were of French origin. The *Historia* remains to this day one of the most important accounts of the Crusades; it consists of twenty-three books which are introduced by miniatures alluding to their content. Some manuscripts from the late thirteenth century, among them St. Petersburg, Российская национальная библиотека, fr. fol. V.IV.5; Paris, Bibliothèque nationale de France, fr. 2628 and fr. 9084; Boulogne-sur-Mer, Bibliothèque municipale, ms. 142; Lyon, Bibliothèque municipale, ms. 828 and Florence, BML, Plut. 61.10, were produced in the Crusader scriptorium at Akkon (Folda 1976). An important account of the Fourth Crusade is → Geoffrey de Villehardouin's *La conquête de Constantinople*, of which illustrated manuscripts were made in France (Paris, BnF, fr.

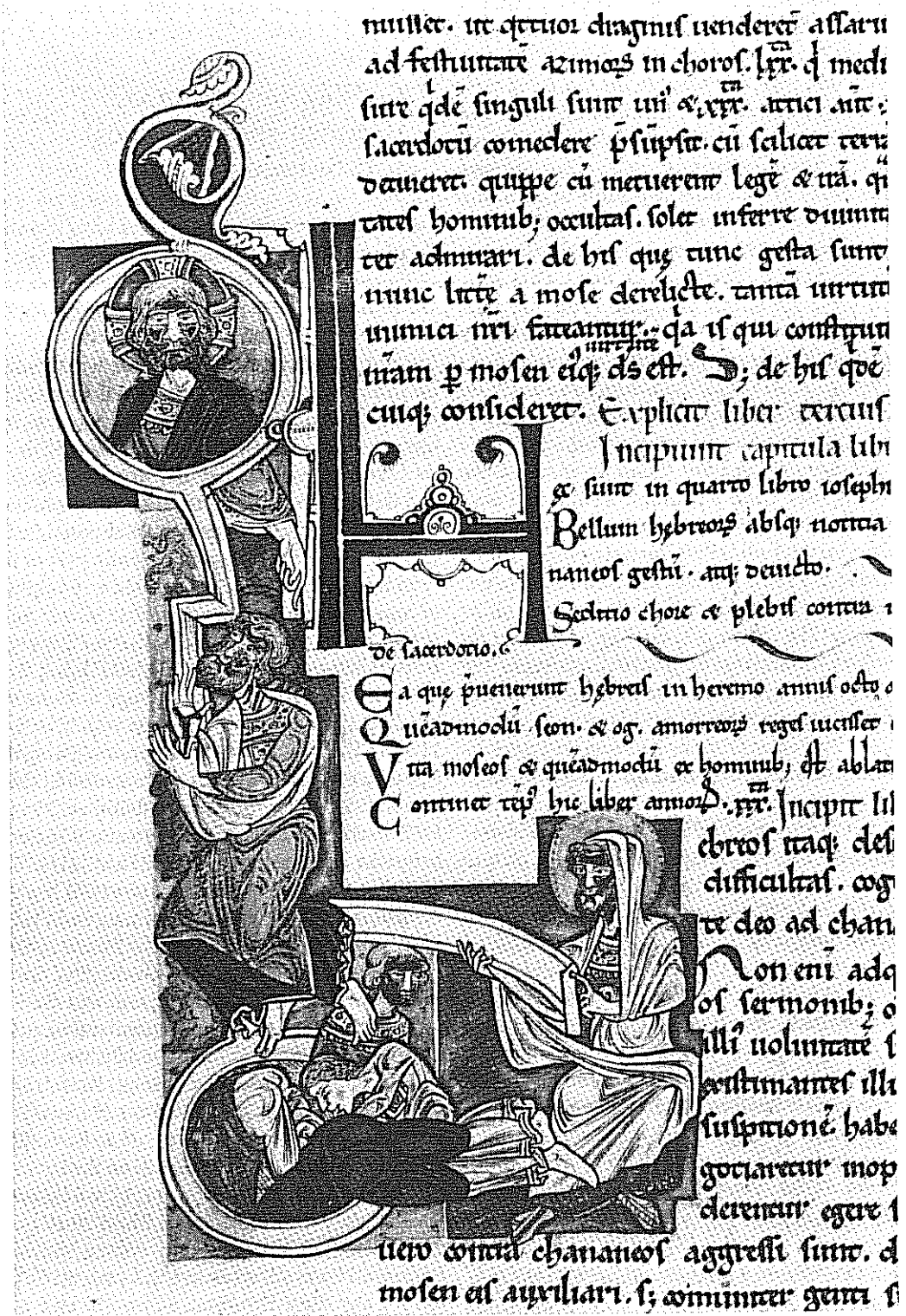


Fig. 28 Flavius Josephus, *Antiquitates Iudeorum*, Meuse Valley, ca 1160/1170. Punishment of Korah. Oxford, Merton College, ms. 317, fol. 19^v. The Warden and Fellows of Merton College Oxford.

12203) and Italy; a very lavish copy was illuminated in the fifteenth century in Venice (Paris, BnF, fr. 4274).

Another peak of interest in the Crusades arose in the fifteenth century, intensified by the contemporary struggle against the Turks. Several manuscripts of William of Tyre's chronicle were illuminated at that time (e.g. Amiens, BM, ms. 483; Geneva, Bibliothèque publique et universitaire, fr. 85). A very unusual layout characterises the anonymous *Chroniques de Iherusalem abrégées*, which presents a chronicle of the Crusader kingdom of Jerusalem, Antioch and Edessa from the First Crusade to its downfall, organised along genealogical stemmata in the popular tradition of genealogical chronicles in French and Latin; the manuscript was produced in 1455 in France or Flanders on behalf of Philip the Good, Duke of Burgundy. The autograph manuscript was destroyed in 1940 (Tournai, Bibliothèque de la Ville, cod. 133); the only surviving copy can be dated to ca 1456 at the earliest (Vienna, ÖNB, ms. 2533). Four parallel columns give a survey of the history of the Crusader states. The close relation between the interest in past Crusades and the present fight against the Turks becomes particularly apparent in Sébastien → Mamerot's *Les Passages d'outremer faits par les François contre les Turcs*, written in 1473/4, forming a collection of all Christian expeditions to the Holy Land up to the year 1462; one of the most beautiful manuscripts with an extremely comprehensive picture cycle of sixty-four miniatures was produced in 1474/5 by the illuminator Jean Colombe (Paris, BnF, fr. 5594).

The chronicles of the Spanish Reconquista are a particular case and will be treated below. An early printed example of a Crusader chronicle with images is *Historie von der Kreuzfahrt nach dem heiligen Lande und dessen Eroberung durch Gottfried von Bouillon*, printed 1482 by Johann Bämmler in Augsburg.

See also → Crusading chronicles.

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6. Holy Roman Empire (German-speaking lands) with Switzerland

Some of the earliest chronicles with pictorial decoration are of German origin; the majority of them are universal chronicles. The *Chronicon Universale* by → Frutolf von Michelsberg (1106) which was continued by → Ekkehard von Aura (several redactions 1106/25), already contained illustrations, though not strictly speaking an illustration cycle: it is highly significant for later developments, however, that the illustrations focus on the dynastic representation of the Carolingian and Ottonian rulers in a stemma with the founders of the dynasty in full figure. It is also significant that the illustrations were apparently part of the original concept and that they figure in a group of copies of this chronicle; the one in Jena is commonly regarded the autograph (Jena, Thüringer Universitäts- und Landesbibliothek, Bos. q. 19). Ekkehard's redaction adds an image showing the handing over of the regalia from Henry IV (1056–1106) to Henry V (1106–1125), promulgating the legitimacy of succession (Berlin, Staatsbibliothek, lat. fol. 295; Gotha, Forschungsbibliothek, Memb. I 92; Paris, BnF, lat. 4889; Stuttgart, Württembergische Landesbibliothek, cod. hist. 411). The Stuttgart manuscript from ca 1160/1170 has the obligatory set of dynastic representations but also a full-page miniature of Moses (fol. 5^r) and a series of annalistic tables furnished with marginal drawings, highlighting important persons and events.

Belonging to the same tradition, and likewise imperial in its focus, is the imperial chronicle in Cambridge, Corpus Christi College, lat. fol. 373, datable to 1124/14 known as the → *Anonymi chronica imperatorum Heinrico V dedicate*. The text is a variation and elaboration on the Frutolf/Ekkehard *Chronicon Universale*, possibly written by bishop Otto of Bamberg. The picture cycle consists of one miniature in colour showing Emperor Henry V receiving the insignia from Archbishop Ruthart of Mainz (fol. 83^r) and seventeen unframed full or half-page drawings of emperors identified by inscriptions, placed within the body of the text and preceding accounts of their reign; the last one shows the wedding dinner of Henry V, who commissioned the manuscript.

Several universal chronicles in Latin are based on the Frutolf/Ekkehard tradition: the world chronicle from Cologne, → *Chronica Regia Coloniensis*, and the → *Chronica Sancti Pantaleonis*, of which two illuminated copies have been preserved (Wolfenbüttel, Herzog August Bibliothek, Cod. Guelf. 74,3 Aug. 2^o; Brussels, KBR, cod. 467). Both, like the *Chronicon Universale*, contain stemmata of the Emperors of the Holy Roman Empire as well as representations of ancient rulers. While the illustrations in the Wolfenbüttel copy of the text—like those in all the aforementioned chronicles—are executed as tinted drawings, the Brussels manuscript is a luxury copy with images in full colour which form a pictorial cycle of framed full-length portraits of rulers up to Frederick II (1194–1250), including an image of Hildegard of Bingen (fol. 65^r). Also based on the Frutolf/Ekkehard *Chronicon* was the *Deutzer Chronik* (lost after 1946) from ca 1155/65 with a set of four tinted drawings (olim Sigmaringen, Counts of Hohenzollern-Sigmaringen).

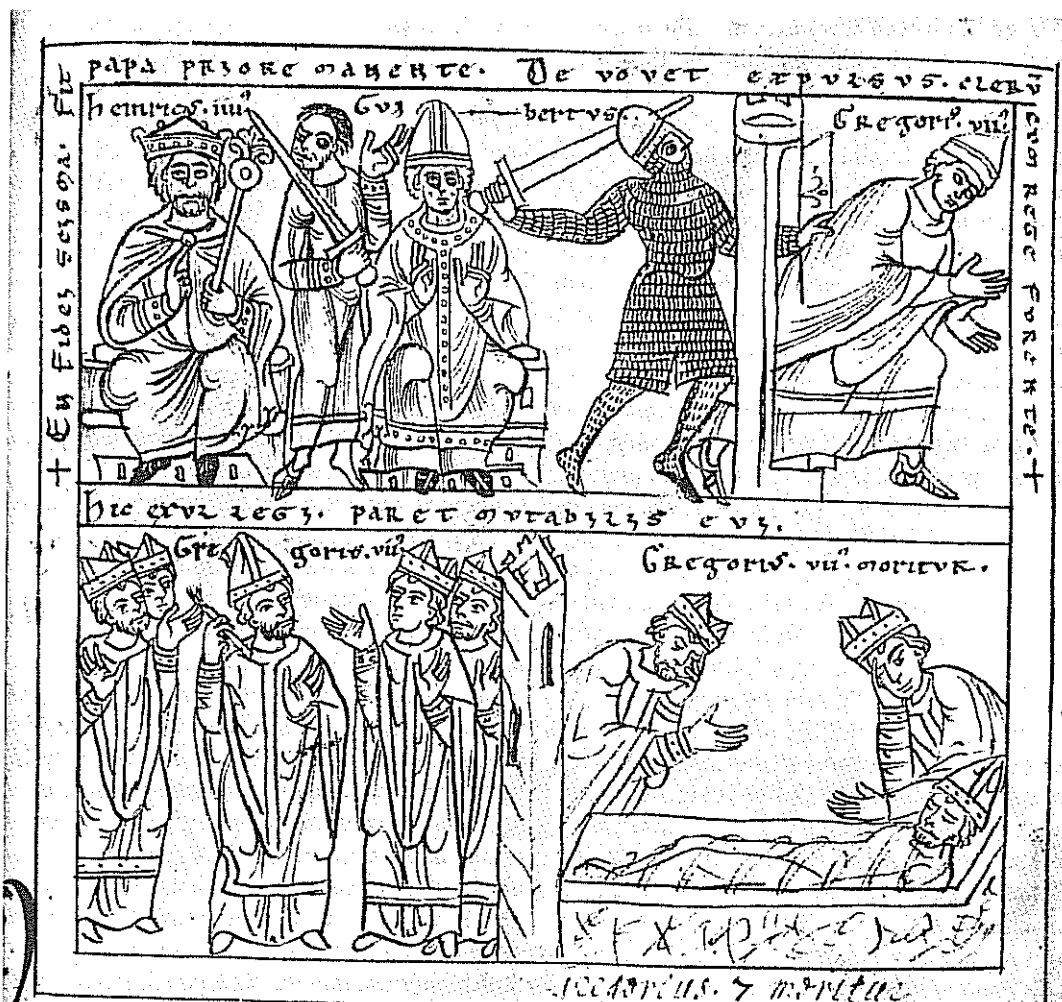
One of the outstanding works of high medieval historiography and one of the most important examples of illustrated chronicles in the twelfth century is → Otto of Freising's *Chronica sive Historia de duabus civitatibus* (1143–46) [Fig. 29]. The earliest manuscript with illustrations is a codex in Jena (Universitäts- und Landesbibliothek, Bos. q. 6) from ca 1157, which may have been meant as a presentation copy for Emperor Frederick I Barbarossa, Otto of Freising's nephew. An extensive cycle of fourteen framed full- or almost full-page pen-drawings, mostly organised in strips combining several scenes on one page, illustrates the history of the world from its creation to the year 1146. There is a rich transmission of the text in manuscripts from the twelfth to the sixteenth centuries, but only two codices contain images. The Jena manuscript was copied into a codex in Milan (Biblioteca Ambrosiana, ms. F 129 sup.), and in Rome, where the images were never executed but space left blank (Biblioteca Casanatense, ms. 372). Biblical events but also incidents from ancient and late antique history such as the assassination of Julius Caesar or the capture of Rome by Odoacer are treated and depicted in the chronicle. Text and illustrations alike confirm the strong imperial impetus of the work. The images also comment on and interpret events of recent history, particularly on the investiture controversy: fol. 79^r shows Henry IV and Pope Clement III enthroned, while Pope Gregory VII is expelled from Rome; in the

lower register, his burial in exile in Salerno is depicted.

Apart from the Brussels manuscript of the *Chronica Sancta Pantaleonis*, all these chronicles were illustrated with pen-drawings only, sometimes using wash. Also, they were all produced in a monastic environment. Both these characteristics changed around the mid-thirteenth century. Even though the vast majority of chronicles illuminated in Germany in the thirteenth century were still universal chronicles, their impetus, intention and production changed, as did their audience: most thirteenth and fourteenth century chronicles with illustrations are written in the vernacular and often in verse.

Some of the manuscripts of → Rudolf von Ems' *Weltchronik*, written in the mid-thirteenth century as verse accounts of salvation history from the Creation to Solomon interspersed with descriptions of science and culture, feature extensive pictorial programmes, and the relationship of text to image suggests that the author intended his work to have pictures; in some cases the picture cycles are marginal drawings. This is the case with the first complete manuscript from the late thirteenth century, illustrated with sixty-five unframed tinted drawings (Munich, BSB, cgm 8345). Most illustrated copies are from the first half of the fourteenth century, and usually, framed images are set within the column of the text (e.g. St. Gallen, Stiftsbibliothek, ms. 302 Vad; late thirteenth century; Munich, BSB, cgm 6406; ca 1300) [Fig. 30]. The most richly illustrated early fifteenth-century version of Rudolf of Ems' work is known as the *Toggenburg Chronik* (Berlin, Kupferstichkabinett der Staatliche Museen, ms. 78 E 1) [Fig. 31]; it was made in 1411 for Count Frederick of Toggenburg and contains 142 miniatures.

The later thirteenth century saw three further German vernacular world chronicles of importance. The anonymous → *Sächsische Weltchronik*, a prose work apart from its prologue, has been transmitted in forty-three manuscripts, four of them illustrated with unframed images in colour, positioned within the text-block (Gotha, Forschungs- und Landesbibliothek, ms. memb. I 90). The *Weltchronik* of → Jans der Enikel is, like Rudolf, a verse chronicle with illustration cycles which appear to be part of the original author's programme. It is characteristic that the thirteenth-century High Middle German verse chronicles often appear as compilations in manuscripts. The anonymous → *Christherre-Chronik* was not



Deus p[ro]ph[eta] mundi instabilis ac miserabiliter fluctuantes circumsp[er]s[us] p[ro]log[us] lib[er] v[er]o
 contemplant[ur] marisq[ue] eos potissim[us] c[on]spiciendos estimans. Hoc inq[ui]t magn[us] magnu[m]
 et spatiosu[m] maris; illic rept[ur] quoz[um] n[on] n[on] mouet[ur] uidet[ur] mund[us] in modu[m] maris
 inherentib[us] sibi p[er]cellulos t[em]porib[us] ta[m]q[ua]m t[em]pestati fluctib[us] inuicem unari.
 Et q[uo]d aliud hoies p[er] caducis honorib[us] de certantib[us] q[ui] reptilia maris dixerim[us]
 & minores amariore; inferiores apertiorib[us] scribi. ac ad ultim[um] se ipsos e[ss]e
 materia[m] inuenerit. discerpe[re] sp[er]icim[us]. Vn[de] aliud. In se magna ruunt. Hec
 omnia prudens lector in hui[us] historie serie in mente poterit. Cui[us] q[ui] xpi
 in uore reptiliu[m] salo mergi vl[tra] inuis ei p[er]cellis impunde se credere. si na
 ut. i. iniquo crucis fide nauigare. man[us]q[ue] p[er] dilectione[m] opando exercere in
 p[re]senti eportet. ut p[ro] hui[us] uite uia ad portu[m] p[er]te securi ualeat puenire.

Fig. 29 Otto of Freising, *Historia*. South-western Germany, ca 1157/1180. Banishment and burial of Gregory VII. Jena, Thüringer Universitäts- und Landesbibliothek, ms. Bos. q. 6, fol. 79r.



S wa; si beduht v[er] die rart
 D o sie von dān bereit wart
 V on dānne scheidē tet ir we
 J ndie end in Berfabē
 C hom sie gegāngen vnd genē
 L men stach v[er] den sie gie
 L ange irē si enwēte war
 V ar zv sach ir kint Agar
 V on dvrste hēden grōze not
 S wa sie sich h[er] erbot
 Z v sichen wāzer sie vant n[ur]st
 V on der selben geschicht
 L ie si dā; kint blieden dā
 V nd gie h[er] dān von im sa.
 A ls em bog geschnezen mac
 S o grōzes zornes sie p[er]flac

D a; sie von dānne wolde gān
 V nd dā; kint inder wuēte lan
 D o chom ein engel vnd sprach zv ir
 G ich vnd im dā; kint zv dir
 T v im wol vnd avis mi holt
 A ls d[er] von rehte t[em] solt
 V nd ie dā; reht beschiet
 J ch wil in zv einer grōzen diet
 D ir grōzes gesehtes ch[ri]st
 M achen in siner ch[ri]mesthaft
 A v nim ez zv dir dā; geschach
 J r kint nam si d[er] vnd sach
 E men br[un]nen bi ir dā
 D o truken sie beide sa
 G ir nach ir gir
 D o nam sie dā; kint zv ir

Fig. 30 Rudolf of Ems, *Weltchronik*. Southern Germany, ca 1300. Salvation of Hagar and Ismael. Munich, Bayerische Staatsbibliothek, Cgm 6406, fol. 17r.



Fig. 31 Toggenburg Chronicle, South-Western Germany, 1411. Jacob moves from Canaan to Egypt. Berlin, Kupferstichkabinett der Staatlichen Museen Preußischer Kulturbesitz, ms. 78 E1, fol. 62^r.

illustrated, but the compilations later based upon it were: the → *Erweiterte Christherre-Chronik*, and the *Weltchronik* associated with the name of → Heinrich von München. The earliest compilations are patchworks of sections from the Christherre and the Jans Enikel text, such as Munich, BSB, cgm 4), a codex from 1370/1375 with 327 framed miniatures in full colour and gold, or Malibu, Getty Museum, ms. 33;88. MP.70, dating from 1400/10, and one of the most richly illuminated manuscripts of its kind with 370 images, many of which are nearly full-page paintings.

The *Chronicon pontificum et imperatorum* of → Martin of Opava was not usually illustrated with cycles, but some of the late vernacular copies contain a great number of images, such as the fifteenth century codex made in the workshop of Diebold Lauber (Heidelberg, UB, cpg 149).

A remarkable case is the chronicle of the Council of Konstanz (1414–18) by Ulrich → Richental (1360–1437), written ca 1420 as an eyewitness-account of the council. It was illustrated with a series of tinted drawings (Karlsruhe, Badische Landesbibliothek, St. Georgen 63; Konstanz, Rosgartenmuseum, Inv. Hs. 1).

Illustrated regional and city chronicles became popular in late fifteenth-century Germany, like the chronicle of Augsburg by Sigismund → Meisterlin. Its vernacular translation from 1457 by Hektor → Müllich survives in three illustrated manuscripts (Stuttgart, Württembergische Landesbibliothek, HB V 52; Augsburg, Staats- und Stadtbibliothek, 2^o Cod. H.I. and 4^o Cod. Aug. 1; Munich, BSB, cgm 213); there are also two printed editions with illustrations produced by Johannes Bämmler in 1483 and Melchior Ramming in 1522.

An interesting example of the sometimes complex relationship between manuscript and printed book is the *Schwäbische Chronik* by Thomas → Lirer, which as a rule was combined with the → *Gmünder Chronik*, thus forming a universal chronicle up to the year 1462. The chronicle was printed in Ulm by Konrad Dincknut in 1485 and 1486, illustrated with a cycle of nineteen woodcuts (twenty-three in the second edition) of very good quality, ascribed to the Master of the Ulm Terence. They are remarkable, because unlike the illustrations in most other printed chronicles, they illustrate events not stereotypically but individually; the woodcuts are not re-iterated. Interestingly, they were copied in a manuscript from ca 1490/1500 (Munich, BSB, cgm 436).

Among the incunabula with illustrations, diagrammatic chronicles with a universal scope figure prominently. Werner → Rolevinck's *Fasciculus Temporum* was first printed in Cologne in 1474 and quickly became one of the most widely disseminated chronicles in the late Middle Ages and the Early Modern period (32 editions before 1500), translated into several vernacular tongues. The Dutch edition (see → *Fasciculus Temporum*, Veldener edition) combines universal and regional history in a highly original way and is richly illustrated. The number and quality of illustrations varies greatly in the different editions; the inclusion of city prospects is worth noting. Other examples are the anonymous → *Rudimentum Novitiorum* from 1475, printed in Lübeck by Lucas Brandis, containing genealogical tables but also a great number of woodcut illustrations in the text. More than a hundred woodcuts of genealogical tables, city prospects, scenes from the Bible, portraits of important persons and maps illustrate this lavish chronicle which was later adapted in the French *Mer des Hystoires*.

In 1488, Johann Koelhoff's chronicle of Cologne, → *Cronica van der hilliger stat van Coellen*, was printed with more than eighty woodcuts of cityscapes, battle scenes and portraits of popes, emperors, bishops and so forth. A further important example of a richly illustrated printed regional chronicle is the Konrad → Bote's *Cronicken der Sassen*, containing a great number of woodcuts showing rulers, coats of arms, and cityscapes by the monogrammist WB; it was printed in Mainz in 1492.

The most lavish German example of an early printed chronicle is certainly the *Nuremberg Chronicle* of Hartmann → Schedel, first printed in 1493, where the illustrations come in many forms. Some illustrate historical scenes, both biblical and post-biblical events, but the illustrations also encompass maps, cityscapes, portraits and a genealogy of the Holy Roman Emperors. Of particular interest are woodcuts showing more recent events like the alleged ritual murder of the child Simon of Trent by Jews (1475). The Nuremberg chronicle was printed in several editions and was also influential for the first Protestant world chronicle, Sebastian Franck's *Chronica, Zeytbuch und geschicht bibel*, first printed in Basel in 1531.

In Switzerland, illustrated chronicles occur only in the fifteenth century. Their illustrations are artistically closely related to those from south-western Germany. The Swiss chronicles

are remarkable examples of regional historiography, often eyewitness accounts of contemporary events, for example of the war against the Burgundians and the victorious battle of Murten. Between 1460 and 1513 several magnificent picture chronicles were made in the towns of Zürich, Berne and Lucerne. The ties between these towns were close, since they were allies in the Swiss Confederacy.

Benedict Tschachtlan and Heinrich Dittlinger, members of the Berne government, included 230 coloured pen drawings in their *Berner Chronik* of 1471 (see → *Tschachtlan-Dittlinger Chronik von Bern*; Zürich, Zentralbibliothek, ms. A 120). Town clerk Diebold → Schilling Sr. produced an official chronicle of the city (*Amtliche Chronik der Stadt Bern*), a three volume work from 1483 containing 635 pictures in water colour, a large number of them with gold and silver coating (Berne, Bürgerbibliothek, ms. Helv. I 1–3). His contemporaneous *Grosse Burgunderchronik* is decorated with 199 pictures (Zürich, Zentralbibliothek, ms. A. 5).

The most impressive of the illustrated Bernese chronicles is, however, the *Spiezer Schilling* produced in 1484 for Rudolf von Erlach, former mayor of Berne, with 344 coloured drawings (Berne, Bürgerbibliothek, ms. Helv. I 16). Gerold → Edlibach of Zürich used the *Grosse Burgunderchronik* in developing his own *Chronik*, for which he drew the 128 pictures and a series of coats-of-arms (Zürich, Zentralbibliothek, ms. A. 76). In the first years of the sixteenth century, an unknown citizen of Zürich copied and continued Edlibach's chronicle, adding over a hundred further illustrations, notably woodcuts from the chronicle of Niklaus Schradin (Zürich, Zentralbibliothek, ms. A 77). In contrast to the other chronicles mentioned above, the 443 very detailed pictures in the 1513 *Luzerner Chronik* by Schilling's nephew, Diebold Schilling jr., are painted with opaque pigment and show brilliant and lively colours (Lucerne, ZB, S. 23 fol.). Little is known about the identity of the draughtsmen and illuminators. The artists of the various Schilling chronicles were certainly aware of each other. The style, technique and individual details of the pictures differ considerably, yet also display a common dependency on the works of the older Schilling.

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7. France and the Netherlands

France and the Burgundian Netherlands are without doubt the regions that produced the highest number of illustrated chronicles in the Middle Ages. One of the earliest illustrated medieval chronicles is the twelfth-century French → *Pseudo-Turpin Chronicle*, which claims to have been written by Turpin, the eighth-century

Archbishop of Reims. In the thirteenth century, it was translated into French. The chronicle purports to be an eye-witness account of the Frankish Emperor Charlemagne's (768–814) exploits in Spain against the Saracens. At the request of Saint James, patron-saint of Spain, who appears to him in a dream, Charlemagne undertakes a series of wars to liberate Iberia. The text ends with the *Chanson de Roland* material and Charlemagne's return to France. It is transmitted in the twelfth-century French manuscript known as *Codex Calixtinus* from 1139 (Santiago de Compostela, Archivo-Biblioteca de la Catedral, ACS CF 14). The codex contains three miniatures: Saint James appearing to Charlemagne in a dream, Charlemagne setting out for Spain and a portrait of Turpin (fol. 162^v–163^v). The Pseudo-Turpin Chronicle was particularly popular with nobles in northern France and Flanders, especially in the vernacular version: of the thirty-two French manuscripts, some are lavishly illuminated (e.g. Florence, Biblioteca Medicea Laurenziana, Ashburnham 52).

The → *Grandes Chroniques de France*, the history of the French kings, was apparently the first work of national history to be illustrated. Of the 130 manuscripts to survive from the thirteenth to the fifteenth century, 75 contain picture cycles, some of them with up to 400 images. Their decoration reflects their patrons' concerns, and thus varies greatly. Nonetheless, they tend to fall into two groups based on patron type: those for French royals and those for French nobles (HEDEMAN). The copies of the *Grandes Chroniques* instigated by French nobles throughout the fourteenth century differ substantially from the royal commissions in that they focus rather on national than on dynastic history, and feature visual programmes that serve to illustrate the text rather than make pointed political commentary. They exemplify how a single medieval chronicle was transformed through imagery to meet the needs of different groups. The first illustrated copy (Paris, Bibliothèque Sainte-Geneviève, ms. 782) was commissioned around 1274 by Matthew of Vendôme (d. 1286), abbot of Saint-Denis, for King Philip III of France (1270–85). From the late thirteenth to the mid-fourteenth century the monks at the royal abbey of Saint-Denis were the French crown's official historians. The decoration of the manuscript, which was made in a Parisian atelier that once worked for Louis IX, consists of 36 full-column miniatures and a great number of historiated ini-

tials. An extensive pictorial programme of great artistic quality accompanies the copy made for Charles V (1364–80) (Paris, Bibliothèque nationale de France, fr. 2813 [Fig. 32]). One of the most lavish codices was probably made for Charles VII (1422–61) by Jean Fouquet (Paris, BnF, fr. 6465); 51 miniatures survive, two are lost.

Several copies of the *Speculum Universale* by → Vincent of Beauvais (1184/94–1264) were illustrated in the French translation by → Jean de Vignay, which Queen Jeanne de Bourgogne (1293–1348) had commissioned; the manuscripts of the *Speculum* often have several hundred images (e.g. Leiden, UB, VGG F 3 A; Paris, BnF, fr. 312; fr. 309). Also universal in its approach, but with a stronger focus on ancient history is the *Histoire ancienne jusqu'à Cesar*, written in 1223–30 and frequently illustrated in the thirteenth to fifteenth centuries; particularly richly illustrated are two manuscripts made in Paris around 1400 (Paris, BnF, fr. 301; and London, BL, Stowe 54) (OLTROGGE 1989).

In the fifteenth century a great number of historical texts were embellished with extraordinary picture cycles, particularly for the Burgundian court. The material is so vast that only a brief outline can be given here. The *Fleur des histoires*, written by Jean → Mansel in ca 1440 is among the most comprehensive medieval universal chronicles. The text has been transmitted in more than fifty manuscripts, which are very often illustrated. The copy made for Philip the Good, Duke of Burgundy, around 1455 stands out for the richness and quality of its pictorial decoration (Brussels, KBR, ms. 9231–9233).

One of the most extensive pictorial cycles in French illumination is to be found in a manuscript of the *Mare historiarum*. Written in Rome by the Dominican Giovanni → Colonna (ca 1300–1343/4), this work presents the history of the world up to the year 1250 in seven books. It exists only in five complete copies, the most lavishly illustrated of which was made in Paris in 1447/55, possibly for Guillaume Jouvenel des Ursins (1400–72), chancellor to the French kings Charles VII and Louis XI. Its pictorial cycle consists of the enormous number of 730 miniatures by André d'Ypres and other illuminators. It is not only one of the most lavishly illustrated historical manuscripts, but also one of the most ambitious undertakings in the history of manuscript illumination (Paris, BnF, lat. 4914–15) [Fig. 33].



Fig. 32 *Grandes Chroniques de France*. Paris, 1364–1380. Battle between Franks and Romans. Paris, Bibliothèque nationale de France, ms. fr. 2813, fol. 5r.

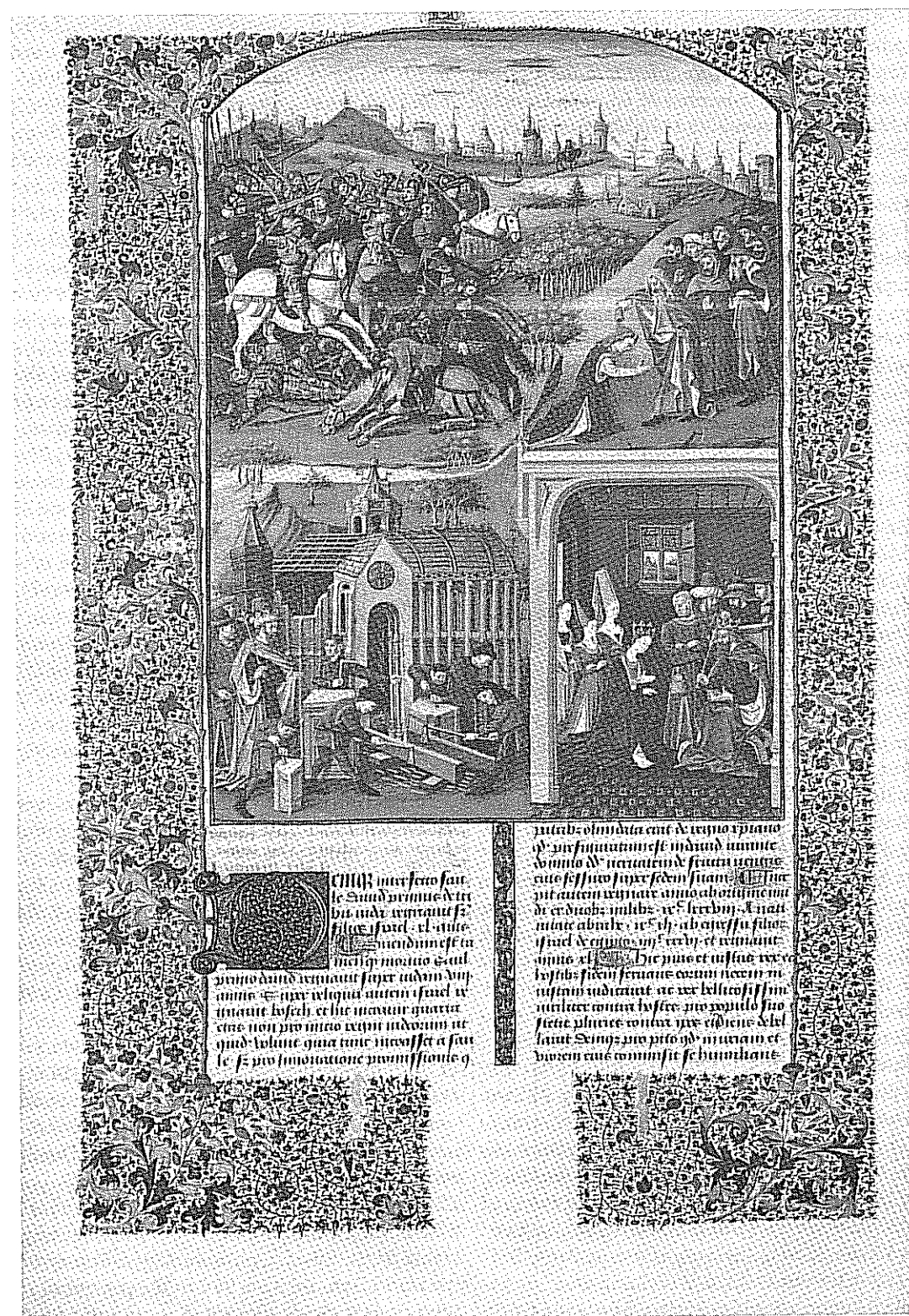


Fig. 33 Giovanni Colonna, *Mare historiarum*. France, 1447–1455. History of David and Solomon. Paris, Bibliothèque nationale de France, ms. lat. 4915, fol. 46v.

Alongside universal chronicles and works of genealogical or royal character, regional histories begin to figure more prominently in the fifteenth century, such as → Jacobus de Guisia's *Chronicle of Hainaut* (written in ca 1278, translated by Jean → Wauquelin); the most famous copy was illuminated in Rogier van der Weyden's atelier in 1448 (Brussels, KBR, ms. 9242-9444).

Of particular importance are the *Chroniques de France, d'Angleterre, d'Ecosse, d'Espagne, de Bretagne, de Gascogne, de Flandreetlieux d'alentour* of Jean → Froissart (ca 1337-1410). The work is based on the personal experiences and travels of Froissart. He had an intimate knowledge of the courtly life in France and England, where he spent some time in the service of Edward III, and he also travelled to Italy, where he met Petrarch. The chronicle is particularly famous for its lively account of the first half of the Hundred Years War. Among the early illustrated copies are Paris, BnF, fr. 2643-2646; London, British Library, Royal 18 E.I-II, and London, British Library, ms. Arundel 67 from ca 1420/30; one of the most lavishly illuminated examples is the so-called Breslau-Froissart (formerly Breslau, now Berlin, Staatsbibliothek, Depot Breslau I, ms. Rehdiger 1-4), which (according to the colophon) was written in 1468 by David Aubert in Bruges, probably for Antoine of Burgundy, whose coat of arms occurs in the decoration of the manuscript; it contains 38 miniatures of outstanding artistic quality. See also → Froissart illustration cycles.

Another example of the strong interest in regional history at the Burgundian court is the *Chroniques abrégées des Anciens rois et Ducs de Bourgogne*, which have been ascribed to Oliver de → la Marche. A copy from ca 1485/90 made in Bruges and illustrated with eleven full-page miniatures is preserved in London (British Library, Yates Thompson 32).

Jean de Courcy, Seigneur de Bourg-Achard, wrote a chronicle named the *Bouquechardièrre* between 1416 and 1422, with particular emphasis on Normandy. It was very popular at the height of Burgundian patronage, and a great number of illustrated copies exist, many of them produced in Rouen; among the early copies is Paris, BnF, fr. 62-63, from ca 1420. An illuminator, the so-called Bouquechardièrre Master, who was active in Rouen ca 1460-80, produced a number of grand format copies with rich illustration cycles; examples are: Paris, Bibliothèque nationale de France, fr. 329, 2685, 6183, 15459, 20124 and 20130 as

well as Chantilly, Musée Condé, fr. 312 and others. In the same workshop, however, numerous lavish Books of Hours were written and illuminated, which suggests that chronicles in the fifteenth century were produced in lay workshops specialised to meet the needs of wealthy laypeople for representational books for private devotional use as well as chronicles, demonstrating piety together with an interest in study and their own history.

France and Flanders are incommensurably rich in fifteenth-century illuminated chronicles for wealthy patrons, but early printed chronicles tend to be relatively rare. However, one of the most lavishly illustrated French printed books of all times is the French adaptation of the anonymous Lübeck → *Rudimentum Novitiorum*. The *Mer des Hystoires* was first printed by Pierre le Rouge in Paris in 1488. This chronicle is one of the most beautiful early printed books in France and was dedicated to Charles VIII; several editions followed up to the mid-sixteenth century. For the first five ages of the world, both works correspond; for the sixth age of the world, the *Mer des Hystoires* takes a whole volume and places a much stronger emphasis on French history, especially the French monarchy. The number of illustrations and the decoration in general is also greatly increased.

In 1493, an edition of the *Grandes Chroniques de France* was printed in Paris, containing the enormous number of 949 woodcut-illustrations. In 1495 (and in a second edition around 1500), Jean Froissart's *Chroniques* were printed in Paris by Antoine Vérard in a sumptuous four volume edition; the work was then also translated into English in 1525 by John Bourchier and Lord Berners for Henry VIII.

The illustrated French chronicles produced in the Burgundian Netherlands (after 1433) have been treated in the section above, but there were also chronicles written in the Dutch vernacular. The thirteenth-century Middle Dutch verse chronicles of → Jacob van Maerlant (ca 1230-post 1291) received varying levels of illustration in fourteenth and fifteenth-century manuscripts. His *Spiegel historiael*, a history of the world from the Creation to the present day, survives in a single illustrated manuscript (The Hague, Koninklijke Bibliotheek, KA 20). His *Scolastica* (or *Rijmbijbel*), a Biblical history from the Creation to the destruction of Jerusalem under the Roman Emperor Titus in 70 AD, has been

transmitted in ten illustrated copies, the oldest of which is Brussels, KBR, ms. 15.001, with 159 miniatures.

Worth mentioning are the illuminated manuscripts of the *Excellente Cronike van Vlaenderen*, and a copiously illustrated manuscript of the fourth book of the *Brabantsche Yeesten* by → Jan van Boendale in Brussels (KBR, ms. IV 684). Made about the mid 1440s, it contains about fifty coloured pictures. Illustrations were apparently not part of Jan's original work, and it remained the only copy of the text with a pictorial cycle. An example of a printed vernacular chronicle of the Netherlands is the *Cronyke von Brabant*, printed in Antwerp by Roland van den Dorpe in 1497, illustrated with 96 woodcuts, many of which appear several times; the → *Excellente Cronike van Vlaenderen* was printed in Antwerp in 1531 with numerous woodcut illustrations.

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8. England

The first work to represent a historical event in England after the Norman conquest is not to be found in the medium of illustrated books, but in embroidery: the → Bayeux tapestry of the second half of the eleventh century. It is surprising, in the light of such an extensive picture cycle representing a historical event, that so few English chronicles were illustrated with narrative cycles, especially given the enormous importance of English historical writing, particularly in the twelfth and thirteenth centuries. However, much more frequent than pictorial cycles illustrating narrative texts are works in the tradition of diagrammatic chronicles with a stronger focus on the genealogy of the rulers, in many cases using a scroll format and frequently of very high artistic quality; they enjoyed enormous popularity in England throughout the Middle Ages and the Early Modern period, and were often lavishly decorated. See also → Genealogical Chronicles in Anglo-Norman; → Genealogical Chronicles in English and Latin; → Genealogical Chronicles in French and Latin.

While English manuscripts seldom have pictorial cycles, the main instances of English illustrated chronicles are innovative in their use of marginal images to clarify the textual content. A good example is the *Topographia Hiberniae* of → Gerald of Wales (1146-1223), a description of the people, topography and wonders of Ireland with a large number of coloured marginal drawings. A great number of coloured marginal drawings illustrate the account. The earliest known illustrated copy (London, British Library, Royal 13.B.viii), was made during Gerald's sojourn in Lincoln in 1196/98-1207/08. The pictorial programme was probably formulated by Gerald himself or under his direct supervision; three other illustrated manuscripts survive (Dublin, National Library of Ireland, ms. 700; Oxford, Bodleian Library, Laud. Misc. 720; Cambridge, UL, Ff.1.27). The great interest of these depictions is that they show the customs of the people of Ireland (for example the ritual eating of mare's meat). The tinted marginal drawings are of very good quality and artistically related to those of → Matthew Paris (1200-59).

Matthew's *Chronica Majora* is the most notable English manuscript with an extensive pictorial program in the margins [Fig. 34]. A monk and historian at the Benedictine abbey of St. Albans,

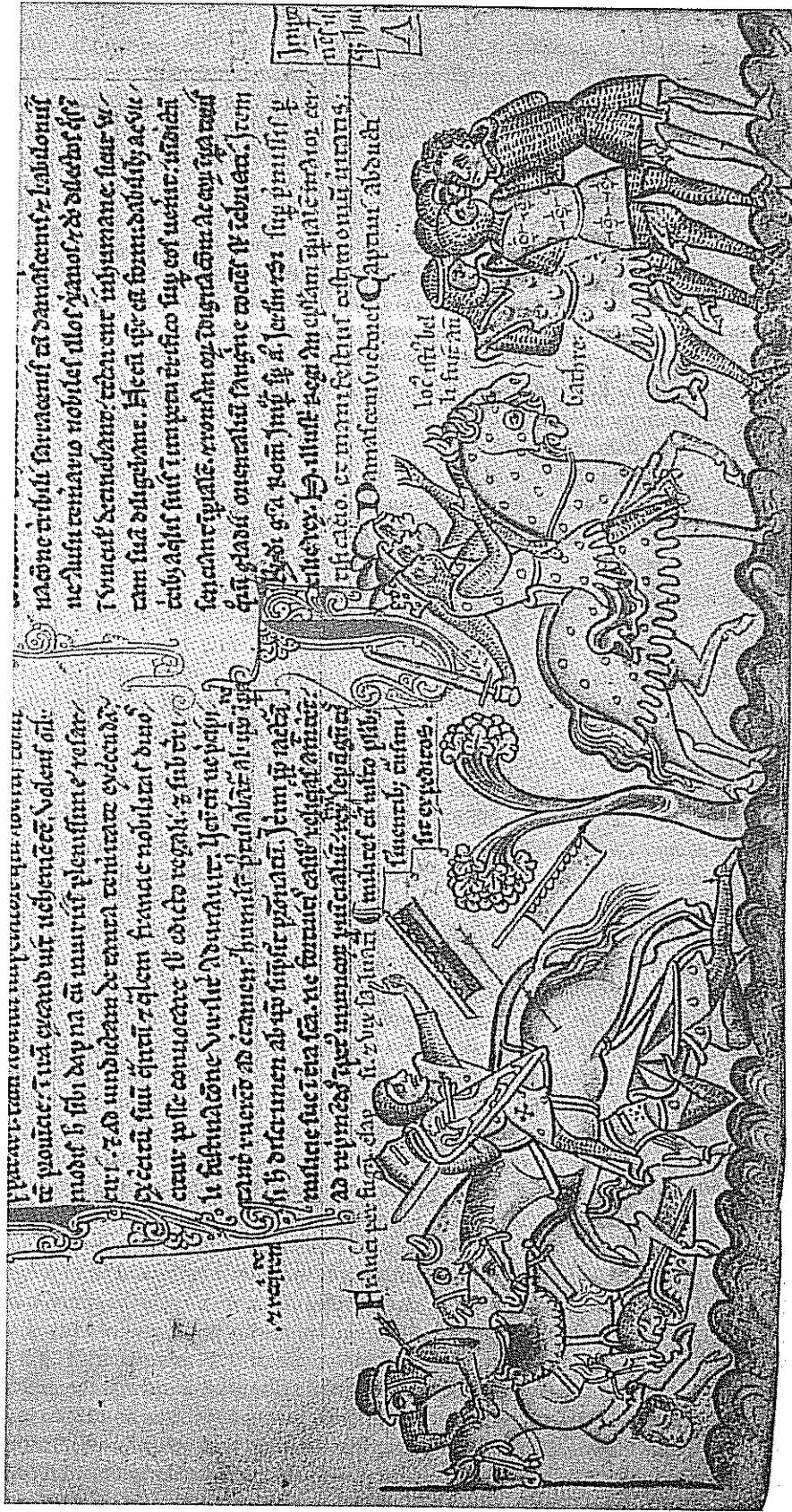


Fig. 34 Matthew Paris, *Chronica Maiora*, St. Albans, ca 1240–1253. Combat between Canute the Dane and Edmund Ironside. Cambridge, Corpus Christi College, ms. 26, p. 160.

Matthew based his universal Latin history on his predecessor → Roger of Wendover's *Flores historiarum*, which he altered and amplified. His autograph manuscript is now kept in three parts (Cambridge, Corpus Christi College, ms. 16 and 26, and London, BL, Royal 14.C.VII). The illustrations consist of maps, over 130 coloured marginal drawings plus a full-page drawing of William I and the elephant with his keeper. The images have various functions; for instance, to index the more than 400 folios of text, to emphasize certain texts, or to signal changes to Roger's portion. Particular attention is paid to the Crusades and the events around the Crusades. See also → Layout.

Though strictly speaking not chronicles but hagiography, two thirteenth-century works shall be mentioned here for their historically interesting pictorial cycles: the Becket leaves (on permanent loan in the British Library, London; Backhouse/de Hamel 1988) and the Anglo-Norman verse chronicle *La Estoire de Seint Aeward le Rei*, which was possibly written by Matthew Paris for Eleanor of Provence, wife of Henry III. It includes sixty-four illustrations of the life of Edward and was probably produced at Westminster ca 1255 by at least three artists working for the English court (Cambridge, University Library, ms. Ee.3.59).

Several manuscripts of the English and Anglo-Norman → prose *Brut* were illustrated, some of which were produced on the Continent. The → *Beauchamp Pageants* is a series of 53 drawings in brown ink over pencil sketches, accompanied by English text illustrating major events in the life of Richard Beauchamp, earl of Warwick, beginning with his birth and ending with his death (London, British Library, Cotton Julius E.IV). The Roll chronicle of John → Rous, surviving in both English and Latin versions (London, BL, Add. 48976; London, College of Arms Rous [or Warwick] Roll), is an armorial roll chronicle with brief biographical sketches of founders and benefactors of the town of Warwick and of the Earls of Warwick illustrated by 64 pen and ink portraits accompanied by painted coats of arms. Pictures in both the English and Latin versions of the rolls are noted for details in costuming and awareness of changing styles, particularly in types of armour.

The thirteenth-century manuscripts of Roger's *Flores Historiarum* usually just contain images of the kings introducing the account of their reign, and sometimes a characteristic event (e.g. London, BL, Cotton Vitellius A. XIII; late thirteenth century), but later examples are often richly illus-

trated. The fact that in England in the fifteenth century so few illuminated chronicles were produced is very likely a result of the overwhelming dominance of the French and Flemish book market; high grade manuscripts—books for devotion such as Books of Hours as well as chronicles—tended to be imported from French and Flemish centres of illumination such as Paris, Bruges and Ghent. The *Chronique d'Angleterre*, written in ca 1455 by → Jean de Wavrin, for example, was made in Bruges (Vienna, ÖNB, cod. 2534).

Evidence for early printed books in England is sparse in the fifteenth century, in particular for illustrated chronicles. The → *Fructus Temporum* of the late fifteenth century was first printed at St. Albans around 1486. This work is a universal chronicle based in part on Werner Rolevinck's widely disseminated *Fasciculus Temporum*, and like it, it is illustrated with a number of cityscapes, among them a depiction of the Tower of London.

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9. Italy and Norman Sicily

In Italy, illustrated chronicles are generally not a frequent phenomenon. Two early examples come from Benedictine abbeys. The → *Chronicon Volturnense* of the monastery of San Vincenzo al Volturno from the early twelfth century (Vatican, BAV, barb. vat. 2724), commissioned by Abbot Epiphanius, contains a remarkable set of images, executed as lively pen drawings sometimes with

colour added, sometimes against coloured backgrounds. The picture cycle consists mostly of portraits of abbots, and is in many ways reminiscent of the art of Montecassino in the late eleventh century (cf. the Desiderius-Lectionary in Vatican, BAV, vat. lat. 1202). The *Chronicon Casauriense* from San Clemente at Casauria in Abruzzo was written by John → Berard and illustrated in 1170/82 (Paris, BnF, lat. 5411).

Of particular importance for Italy and significant for the political situation are the numerous city and regional chronicles. The chronicle of Genoa, the → *Annales Ianuenses*, ranks among the most richly illustrated examples: begun in 1166, and finished in the late thirteenth century, the manuscript contains in different sections the history of Genoa from 1099 to 1287 (Paris, BnF, lat. 10136). Its illustrations are set in the margins next to the passage to which they refer.

The confidence of cities and wealthy merchants is generally apparent in Italian chronicles, together with a strong interest in the classical past; examples are the fourteenth century, *I fatti dei Romani*, illuminated in 1313 (Berlin, Staatsbibliothek, cod. Hamilton 67; Florence, Biblioteca Riccardiana, cod. 2418) and the *Liber ystoriarum Romanorum* (*Historiae Romanorum*), which traces Roman history up to the time of Julian the Apostate and often contains extensive illustration cycles (Augsburg, Stadt- und Staatsbibliothek, cod. 151; Hamburg, Staats- und Universitätsbibliothek, In Scrin. 151; Florence, Biblioteca Medicea Laurenziana, cod. Gadd. 148). This preoccupation with the classical tradition is also exemplified by a manuscript of Lucan's *De Bello Civili* from 1373 (Milan, Biblioteca Trivulziana, ms. 691).

One of the most important examples and probably the most famous Italian chronicle is a manuscript of Giovanni → Villani's *Nuova Cronica*, which was continued after its author's death in 1348 by his brother Matteo and gives a comprehensive account of the history and economics of fourteenth-century Florence. The only illustrated copy of the text has a picture-cycle with 253 miniatures (Vatican, BAV, Chig. L/VIII/296), mostly framed miniatures of varying size [Fig. 35]. Another richly illustrated manuscript of Florentine origin is the *Codex Rustici*, named after its author Marco di Bartolomeo Rustici. It contains a detailed description of Tuscany and Florence in particular, which is of great historical interest, and also an account of a journey to the Holy Land

in 1425/50 (Florence, Seminario Arcivescovile Maggiore).

The only known example of an illustrated chronicle from Norman Sicily is → Peter of Eboli's *Liber ad Honorem Augusti* (*Carmen de rebus Siculis*), a panegyric poem in honour of Emperor Henry VI, written in 1194/7; the only extant manuscript of the text (Berne, Burgerbibliothek, ms. 120 II) contains fifty-three washed pen-drawings of high artistic standard, arranging several scenes on a page; the text on the verso always faces an image on the recto. The *Liber* is not only a textual but also a pictorial source of first rank on the history of the Norman conquest of Sicily and the history of the Norman rulers [Fig. 36].

Printed chronicles with illustrations are less common in Italy; the *Supplementum Chronicarum* by Jacopo Filippo → Foresti, printed by Erhard Ratdolt from Augsburg (the first edition with woodcuts appeared in 1486), is remarkable partly because it is strongly influenced by a German chronicle (the *Fasciculus Temporum*) and because it had in turn a great impact on other German chronicles (e.g. Hartmann Schedel).

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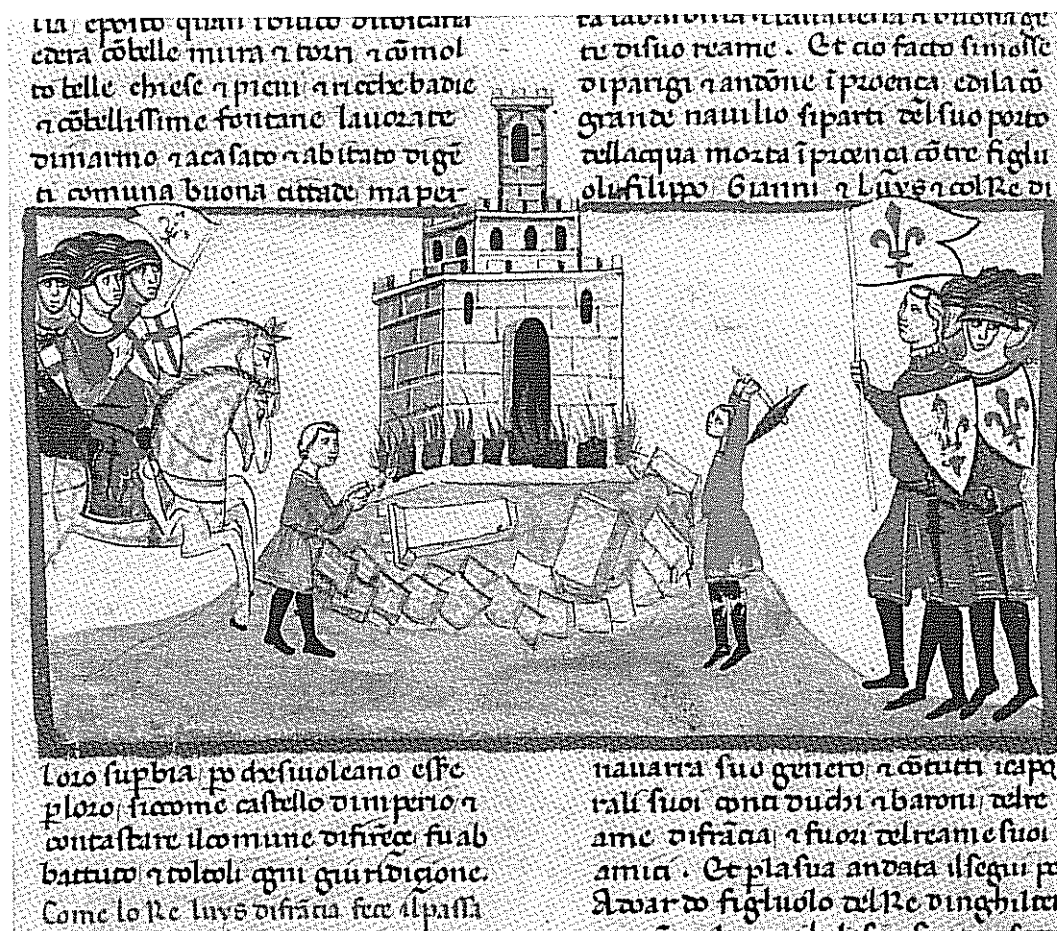


Fig. 35 Giovanni Villani, *Nuova Cronica*. Florence, mid-fourteenth century. The Florentines destroy Poggibonsi. Vatican, Biblioteca Apostolica Vaticana, Chig. L.VIII.295, fol. 114^r.



Fig. 36 Peter of Eboli, *Liber ad Honorem Augusti*, Sicily, 1194/1197. Coronation of Henry VI. Berne, Burgerbibliothek, cod. 120 II, fol. 105^r.

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10. Iberia

The earliest Spanish chronicles with illuminations were apparently produced in the thirteenth century Castilian workshop of King Alfonso X (1252–84). A manuscript of the → *Estoria de Espanna* (El Escorial, RMSL, Y.I.2) was planned with an extensive pictorial cycle, but only the first six images were executed. An image of the king dictating the chronicle opens the book; the remaining images, usually located at the beginning of a chapter, illustrate the adjacent text. A contemporary manuscript of the → *General estoria* (Vatican, BAV, vat. urb. lat. 539), a universal chronicle in Spanish, has a similar opening image, but is not otherwise illustrated.

A number of fifteenth-century Iberian historical manuscripts display extensive picture cycles. A Portuguese translation and expansion of the *Estoria de Espanna*, the → *Crónica Geral de Espanha de 1344* (Lisbon, Biblioteca da Academia das Ciências, ms. I Azul), is richly illuminated with large miniatures at the start of each chapter and ornamental marginal decoration throughout (a fifteenth-century example with twelve large coloured drawings is London, British Library, Egerton 289). Alonso de → *Cartagena's Genealogía de los Reyes de España*, a history of the Spanish royal house from 1463, survives in several illuminated manuscripts, such as Madrid, Biblioteca del Palacio Real, ms. 2.L1.2 and ms. II-3.009, and Madrid, Archivo Histórico Nacional, cód 983.

The Spanish interest in the Crusades is attested by a volume richly illustrated with marginal pen-drawings from the first half the fourteenth century, made in Catalonia, the *Fleur des histories de la terre d'Orient* (Paris, Bibliothèque nationale de France, nouv. acqu. fr. 886). And finally, an interesting case is that of the Spanish manuscripts illustrating the → *Gran Conquista de Ultramar* made on behalf of Sancho IV the Brave (Madrid, BNE, ms. 1187).

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11. Slavia romana and Hungary

In Bohemian illumination, manuscripts with illustration cycles do not appear before the last quarter of the fourteenth century. Most chronicles just contain portraits of the ruler or bishop in single decorative initials, generally at the beginning of the work (e.g. Prague, *Knihovna pražské metropolitní kapituly*, ms. G 5; Jihlava, *Státní okresní archiv*, ms. 692 with figures of the last Přemyslid and Luxemburg kings and queens). The only extant illustrated copy of the originally vernacular Chronicle of → *Dalimil* (Prague, *Národní knihovna*, ms. XII E 17), is a fourteenth-century Latin translation, presumably written and illuminated in northern Italy for King John of Bohemia, which tells the history of the Bohemian royal house with 24 full-page miniatures.

The autobiography of → Charles IV is preserved in Vienna, ÖNB, series nova 2618 (written 1472) and contains a continuous series of illustrations to all chapters of the king's life. The early sixteenth-century manuscript Vienna, ÖNB, nr. 581, is similar, but more luxurious in its design.

Illustration cycles also occur in the Bohemian Chronicle of Přibík → Pulkava of Radení. The oldest illustrated manuscript of Pulkava's chronicle is probably Brno, Zemský archiv, ms. H d 22 from the end of the fourteenth century. Originally there were fourteen miniatures in this manuscript, but only three of them have survived, the others having been cut out. In the initials there are also 28 small portraits of rulers. Three manuscripts of the Pulkava chronicle, with the continuation by → Beneš of Hořovice and the → *Staré letopisy české*, have analogous texts and illuminations, in particular the chronological series of the rulers, all of them from the sixteenth and seventeenth century (Dresden, Sächsische Landesbibliothek, Ms. k/1; Kraków, Biblioteka Jagiellonska, nr. 441; Prague, Národní archiv, nr. 2452).

The → *Chronicon pictum* or *Viennese picture chronicle* is a magnificent illustrated chronicle manuscript from Hungary. It was illustrated under strong artistic influence from Italy—if not illustrated by Italian painters—in or around 1358. Its pictures are an important source of information for the contemporary Hungarian culture, costume, and court life. The manuscript, formerly kept in Vienna, is now Budapest, Országos Széchényi Könyvtár, cfm 404.

Several printed chronicles were based on the *Cronicon Pictum*. The first of these, appearing under the title *Chronica Hungarorum* is also the oldest extant printed book in Hungary and from south-eastern Europe generally. It was printed in Buda on 5 June 1473 by Andreas Hess. The dedication image is the first instance of the use of gold as a printing colour in a book. The chronicle is written in Latin and contains the history of the Hungarian people up to the year 1486; only nine copies have survived to the present day. A related example is the János → Thuróczy's *Chronica Hungarorum*, which was first printed 1488 in Brünn, illustrated with 41 full-page woodcuts, usually portraits of rulers and counts. In the same year, the Augsburg printer Erhard Ratdolt was commissioned by the Buda book dealer Theobald Feger to produce another edition of the Buda Chronicle. Ratdolt's edition appeared in three variants addressed to different audiences, each one furnished with a cycle of seventy woodcuts, far superior in quality to those of the first edition.

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12. Byzantium and Slavia orthodoxa

The only surviving illustrated Byzantine chronicle is a twelfth-century manuscript made in Sicily of the chronicle of Ioannes → Skylitzes (ca 1040–1101), the *Synopsis of Histories* (Madrid, BNE, cod. vitr. 26–2), which covers the history of the Byzantine emperors from the ninth to the eleventh centuries (death of Nicephoros in 811 to the deposition of Michael IV in 1057). It contains 575 miniatures, but around a hundred illustrations have been lost. Recent research suggests the pictorial cycle should be ascribed to western influence, but it provides a valuable source for Byzantine history and culture in the Middle Ages.

Another rare case of a chronicle with images from the Byzantine cultural area is the richly illustrated Bulgarian translation of the twelfth-century Greek chronicle of Konstantinos → Manasses (ca 1130–ca 1187), a history of the world to the eleventh century. The Bulgarian codex was made 1344–1345 in the reign of Tsar Ivan Alexander (Vatican, BAV, ms. slav. 2); it has many framed miniatures, beginning with the Creation, encompassing biblical, Greek, Roman and early Byzantine history.

Elsewhere in the Orthodox world, illustration cycles are familiar enough. The → *Radziwiłł Chronicle* is a fifteenth-century copy of a thirteenth-century Old East Slavic history of the Kievan Rus' replete with over six hundred colour images (St. Petersburg, Библиотека Российской Академии наук, 34.5.30).

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13. Jewish and Islamic worlds

The Jewish tradition tended to exclude images, as do most Islamic chronicles. In the Islamic world, however, there are exceptions, particularly in Persia. Manuscripts with → Hāfiz-i Abrū's Persian universal chronicle, the *Madjma al-tawārikh*, a compendium of Biblical, Iranian and Chinese history, often contained images, as evidenced by the numerous surviving manuscript fragments.

In north-east Iran, → Firdawsi (935–1020) wrote the *Shahnama* (Book of Kings), a Persian national epic with an account of Persian history from its beginnings to the Arab conquest. Also in Iran (Tabriz), Rashid ad-Din (Wezir of the Ilkhane Ghazan and Olgeitu, c. 1250–1318) wrote the *Jami' al-tavarikh* (Collector of Chronicles) around 1314–1315. The work consists of three parts. The first part is a history of the Mongols, including a biography of Olgeitu; the second a history of the non-Mongol people of Eurasia: the history of the ancient Iranian kings, a history of the prophets and of the caliphate, and of the Ghaznavides, Seldschuks, Turks, Chinese, Jews and Franks. The third part deals with geography. All illustrated copies were made during the author's lifetime in Tabriz, two in Persian (Istanbul, Topkapı Palace), and one in Arabic, of which only the second volume has been preserved, which is divided between London (Nasser D. Khalili Collection of Islamic Art, Ms. 727) and Edinburgh (University Library, ms. Arab. 20).

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See also: → Author portraits; → Cartography and geographical excursus; → Diagrammatic chronicles; → Genealogical rolls and charts; → Illuminators; → Illustration formats; → Layout; → Presentation Miniatures; → Text-image relationship; → Workshops.

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ANDREA WORM

Illustration formats

1. Full-page Miniatures & Frontispieces;
2. Single- and Double-Column Miniatures;
3. Historiated Initials; 4. Marginalia.

Manuscripts of medieval chronicles exhibit a wide range of image types and use them variously. Generally speaking, as with books containing other sorts of medieval texts, they feature four kinds of pictures: full or nearly full-page illustrations; single- or dual-column miniatures; historiated initials; and marginalia. Most books blend two or more types, though some privilege a single format. All work together to help the user visualize the text and aid in its reception. A survey of French manuscripts demonstrates the kinds of imagery that one might encounter in medieval illuminated chronicles. Any other tradition would equally serve well for this overview.

1. Full-page Miniatures & Frontispieces

The largest miniatures tend to be reserved for the opening of the text and may be subdivided into registers or compartments, a strategy borrowed from manuscripts with romance material, such as the Arthurian cycles. A twelfth-century French illustrated manuscript of the → *Pseudo-Turpin chronicle* (Santiago de Compostela, Archivo-Biblioteca de la Catedral, ACS CF 14), features a two-tiered full-page miniature (fol. 162^v), a pictorial device in use throughout the period, that shows Charlemagne (768–814) setting out for Spain with his army at Aachen, as explained in the opening text that starts on the ensuing page. This four-part frontispiece directly

followed by a rubric and the text is the most common type of opening miniature.

Fourteenth- and fifteenth-century French manuscripts of the → *Grandes Chroniques de France* as well as early fifteenth-century French copies of → Froissart's *Chroniques* also employ this visual convention. For instance, manuscripts of the latter usually show in a four-part miniature Froissart (ca 1337–ca 1405) presenting his work to King Richard II of England (1377–1399) plus three key historical moments from the early part of the text: Queen Isabella of England (1308–1327) being greeted in Paris by her brother King Charles IV of France (1322–1328); Isabella disembarking at the abbey of Bury Saint Edmunds; and Flemish troops under Isabella's direction attacking Bristol, as seen in Paris, BnF, fr. 2663, fol. 6.

Late fifteenth-century Flemish manuscripts of Froissart's history break with this tradition and feature only a single historical moment, often Isabella's arrival in France, which fills most of the page. The inclusion of all four Books of the *Chroniques* in the Flemish copies probably explains this departure; rather than feature a single large opening miniature, they display four, one for each book. A few show two opening scenes in a tiered configuration.

Elaborate and large frontispieces perform several functions with regards to medieval chronicles. If they include author portraits, as do some of the Froissart manuscripts, then they establish the writer's authorial role in the production of the history. Some feature an author or donor presenting the book to a patron and thus connect the history with specific individuals. Curiously, many of the scenes of book presentations are unrelated to the manuscripts in which they appear. For instance, several frontispieces in manuscripts of the *Grandes Chroniques de France* made in Paris for French nobles include the presentation of a book to King Charles VI of France (1380–1422). They were perhaps inserted to connect the reigning monarch with the adjacent Trojan originary history and promote the idea that the French kings were descended from Trojan ancestors. As the frontispieces tend to feature images drawn from the start of the text, they thus provide a visual summary of this portion of the history. They may also allude to key themes running throughout the entire chronicle. Such large, beautifully rendered opening miniatures, especially those with gold leaf, also speak to their owner's wealth and good taste.

2. Single- and Double-Column Miniatures

Illustrated medieval French chronicles exhibit miniatures throughout the text and these are usually of the double- or, more likely, single-column type. Three factors would have determined the size: patron interest, historical importance, and cost. Two-column miniatures are somewhat common and tend to appear more than once in a manuscript. Charles V's (1364–1380) own copy of the *Grandes Chroniques de France* (Paris, BnF, fr. 2813, fol. 439) exhibits a number of two-column miniatures, such as one of his and his wife's coronations, events of particular significance to both the royal couple and the kingdom of France. A very wealthy monarch, Charles could certainly afford large, splendid paintings.

Mostly manuscripts of chronicles display single-column miniatures at the head of each chapter and are accompanied by an explanatory rubric in red and an historiated (with pictures) or decorative initial. Together these elements create a striking visual ensemble that not only marks the start of a subsection but also visually links together a book's various parts to generate a unified look. A lavishly illustrated fifteenth-century Flemish multi-volume copy of Froissart's *Chroniques* made for Louis of Gruuthuse (BnF, fr. 2643) exemplifies this strategy. Chapter nine of Book One opens with a column-wide image (fol. 12) of the coronation of Edward III, the topic of this section of text; rubrics and chapter headings precede the image and a decorative initial follows. No rule governs the size of this category of images. Some manuscripts allot the same space to each image and thus make all events appear to be of equal worth. Others afford extra room to some scenes and hence make them more prominent and seemingly more important. Some subdivisions might receive additional images, which are usually placed in the text near the part they make visual; in these cases rubrics and initials are often omitted, for instance in a thirteenth-century French copy of the Pseudo-Turpin (Florence, Biblioteca Medicea Laurenziana, Ashburnham 52, fol. 133^r) depicting the emperor Charlemagne hearing Roland's horn (left) and Charlemagne attending Roland's funeral (right).

Because they tend to be placed at the start of chapters, the images in French chronicles are

usually separated physically by numerous pages of texts. Clusters of images within a section of text can create visual impact, but slow the flow of reading, as the viewer will need to pause to view the images, and emphasize a historical moment.

3. Historiated Initials

Some French chronicles, especially in manuscripts produced before the second half of the fourteenth century, include historiated initials in their decorative programs. On rare occasions the initial fills the entire page, such as in the Pseudo-Turpin chronicle in Santiago (fol. 163), where Turpin sits enthroned in a large T filled with vegetal forms and beasts. Generally speaking, the biggest historiated initials are several lines high and have enough room for simple designs of one or two individuals, a meager architectural setting and a few props. For example, Philip III's (1270–85) manuscript of the *Grandes Chroniques de France* (Paris, Bibliothèque Sainte-Genève, ms. 782, ca 1274) employs large initials for less important books and chapters and fills them with royal portraits, coronation scenes and the like. The limited spaces and odd shapes of letters must have convinced artists to dispense with them in favour of the larger, unbroken surfaces of the single- and double-column miniatures. As a consequence of this change, pictures took on a greater role in the telling of history. The decorated first letter, however, persisted as a visual device throughout the period.

4. Marginalia

Marginalia are rare in medieval chronicles but do exist; the commonest types are vegetal forms with heraldry, faces and animals in various combinations. The producers of medieval French chronicles must have regarded narrative scenes in margins as disruptive to the telling of history.

See also → Illuminators.

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PAULA MAE CARNS

Imennik na bälgarskite chanove (Именник на бългaрските ханове, Name list of the Bulgarian khans)

8th century. Bulgaria. Short prose chronicle apparently written in Greek around 765–7 on a stone column, though the Greek text is lost, and translated into Church Slavonic (Bulgarian Recension) around the turn of the 9th–10th century by an author close to the Bulgarian court. This genealogical chronicle, based on older Bulgarian genealogical traditions, enumerates the Bulgarian khans in chronological order, hence its title Именник на бългaрските ханове. It is devoted to the formation of medieval Bulgaria and its early development, its main goal to show the *raison d'être* for Bulgaria by stressing the close link between ruler and state, tracing the evolution of both. For each ruler the same information is presented in a fixed schema: name, descent, the total number of years they ruled and the year they entered office. Thirteen rulers are presented, from the mid-2nd to the 8th centuries. Dating follows the Proto-Bulgarian calendar. The chronicle is known from three Russian copies of the late-15th and 16th centuries, the so-called Synodal copy (Moscow, Государственный исторический музей, Син. 280), the Uvarov copy (Moscow, Государственный исторический музей, Увар. 10/1334) and the Pogodin copy (St. Petersburg, RNB, Pog. 1437).

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MILIANA KAIMAKAMOVA

Ioannes Anagnostes

early 15th century. Greece. Author of an eyewitness account in classicizing Greek of the final siege of Thessaloniki by Murad II in 1430. In the first part, Ioannes describes the arrival, encampment, and siege of the Ottoman army and the city's defence by the Greek and Venetian populations. The second section narrates the Ottoman occupation and settlement of the city and its repopulation by native citizens. TSARAS, the text's most recent editor, argued for multiple authors based on differences between the two sections; a position now generally rejected. A *Monody* on the city's fall is also attributed to Ioannes. Both texts survive in two manuscripts: Vatican, BAV, vat. gr. 172 (15th century) & Barber. gr. 241 (16th century). The *editio princeps* was prepared by Leo Allatius (Cologne, 1653) and included a Latin translation.

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MATTHEW R. LOOTENS

Ioannes Kananos

mid-15th century. Byzantium. Author of a colloquial Greek account of the failed siege of Constantinople by Murad II in 1422. In addition to chronological information and an eyewitness description of the siege, Ioannes provides details about the use and names of Ottoman siege engines, weaponry, and artillery. He gives a lively presentation of the Byzantine defence involving the city's entire population, some of whom

fashioned makeshift shields and weapons from household objects. He attributes the failure of the siege to the miraculous assistance of the Virgin Mary, whose apparition over the city's walls (a familiar topos in Byzantine historical writing) was witnessed by both the Byzantines and the Ottomans. Three manuscripts transmit the text: Vatican, BAV, vat. gr. 579 (15th century); Naples, BN, Neapolitanus 250 (III B 26) (16th century); and Rome, Biblioteca Vallicelliana, 181 (XCI) 19 (17th century). Leo Allatius published the *editio princeps* of the text (Paris, 1651).

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MATTHEW R. LOOTENS

Ioannes Laurentius Lydus

[John of Lydia]

6th century. Byzantium. Administrator and author of works on divination and on history. Ioannes was born ca 490 at Philadelphia in Lydia (today Alasehir in Turkey). Apparently he came to Constantinople around 510, and there he began his official career as a high functionary of the Early Byzantine State during the reign of Emperors Anastasius (490–518) and Justinian I (527–65). He retired in 552 and, like many Roman nobleman, he became a writer and took particular pride in teaching Latin. We do not know when he died.

Two of his works deal with history. The first, on the Persian wars of Justinian I, is lost now. The second, bearing the title *Περὶ ἀρχῶν τῆς Ῥωμαίων πολιτείας* (The functionaries of the Roman State), was completed in 559 and informs us in three volumes about the Roman bureaucracy from Aeneas up to the author's life time. In the centre of the third volume one can find the prefecture of the Praetorians, to which Ioannes belonged for much of his life. By the time he composed the book he

was in retirement, so that he felt free to criticise his former colleagues and his superiors, especially Ioannes Kappadox, who was hated by a large part of the inhabitants of Constantinople. Nevertheless, the text seems to be credible and should be seen as a very important source for the development of the Byzantine state and bureaucracy in the Later Roman and Early Byzantine time. Only one manuscript has been preserved: Paris, BnF, cod. suppl. gr. 257 (10th century).

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LARS MARTIN HOFFMANN

Ioannes Malalas

ca 490–after 570. Byzantium. Ioannes Malalas (the name is Syrian for "rhetor", "orator") grew up in the Greco-Syrian cultural environment of Antioch where he studied literature and law. Until 535 he was possibly employed as a civil servant at the office of the *Comes Orientis*. Later he moved to Constantinople, where he continued in the same profession. Whatever we know about him we have to take from his own book.

Ioannes Malalas wrote a *Chronographia* in 18 books, the beginning and the end of which are lost. Originally it covered the period of time from the Creation to AD 574. Its first part, to 527, deals mostly with Antiochene history, while the second part, on the later period, is based on a lost Constantinopolitan town chronicle. With the exception of the history of Justinian I and his direct antecedents, the *Chronographia* possesses little historical value.

The chronicle was widely used for an unusually long time. It was obviously known at an early

date in England, where it was excerpted in Canterbury for the → *Laterculus Malalianus*, probably by the archbishop Theodore of Canterbury, who was born ca 602 in Tarsus. It was exploited by various writers until the ninth century, and was also translated, in the 10th or 11th century, into Slavonic languages. The text of the chronicle is preserved in the so-called *Fragmenta Tusculana*, a part of *Codex Cryptoferratensis* (6th century). The only more or less complete manuscript is now the Oxford, Bodleian, cod. Baroccianus 182 (12th century). The *editio princeps* was compiled by Edmund Chilmead in 1691.

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STEFAN ALBRECHT

Ioannes of Epiphaneia

fl. ca 600. Syria. Byzantine historian, scholastic (lawyer), and ex-prefect from Epiphaneia (now Hama in Syria). He served as *assessor* for Gregory, Patriarch of Antioch (570–93), and was related to → Evagrius. In his official role under Gregory he undertook an embassy to Chosroes II after the latter's flight from Persia in 590 and then to Persia under George, Prefect of the East, probably in 594.

In part from these first-hand experiences, he composed the *Ἱστορίαι* (*Histories*) in continuation of → Agathias of Myrina. Like Prokopios of Caesarea, Ioannes recounts in a nearly chronological manner the war with Persia from the end of the truce in 572 to the restoration of Chosroes (Khusraw) II in 591 by the emperor Maurice and the cessation of the war, briefly tracing the causes of the breakdown of the truce. Of this work, only one fragment survives in Vatican, BAV, vat. gr. 1065, fols. 94^v–97^v (13th century), which preserves the preface and the beginning chapters of the first book. While the work has not survived entirely, → Evagrius certainly knew of it and possibly incorporated sections of it into his own history. More significantly, → Theophylact

Simocatta, especially in Books 4 and 5 of his own work, used sections of Ioannes almost verbatim.

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MATTHEW R. LOOTENS

Ioannes VI Kantakouzenos

[Byzantine Emperor John VI]

ca 1292–1383 (reigned 1347–54). Byzantium. The reign of Ioannes VI marks the beginning of the gradual mortal agony which started in the Byzantine Empire about 1350 and would last about 100 years. The first half of the 14th century had been characterised by long civil wars, and the hatred between noble families and different social groups. Ioannes Kantakouzenos was born in Constantinople and his family was closely related to the ruling dynasty of the Palaeologues. During the war between the Emperors Andronicus II (1272–1328) and Andronicus III (1322/28–1341) he sided with the grandson of Andronicus II, who at last bore the palm. In return for his services Ioannes was rewarded with the highest public offices. When Andronicus III died, a new period of the civil war began. At first Ioannes was forced to flee, but in 1347 he returned to Constantinople and was crowned Emperor. For some years the political situation calmed down, but in 1352 the conflict broke out again, and Ioannes had to abdicate in 1356. He retired first to a monastery in Constantinople, but in the 1360s he moved to Mistras in the Peloponnese, where he died on the 15th April 1383. During his reign he made a name for himself by his involvement in important doctrinal conflicts in the Byzantine church. In 1351 he implemented the theological system of Gregory Palamas, which has had a formative influence on the Orthodox Church ever since.

The *Ἱστορίαι* (History) of Ioannes Kantakouzenos can be seen as his personal memoirs, recounting his own views and his political activities between 1328 and 1356, with some comments continuing to 1362/63. At the beginning of the text the reader will find a fictitious dialogue between Ioannes and a certain monk on the Emperor's motivation in writing the *History*, which he insists is characterised only by a desire for veracity. Throughout the text, the events are reported in a chronological order. The first book is about the civil war between Andronicus II and his grandson, the second deals with the reign of Andronicus III (till 1341), followed by Book III which is about the new civil war up to 1347. Finally, Book IV gives an account of Ioannes' own reign and mentions the reasons for his abdication. Of course the author can always be found in the centre of the narration although his own role in history is not exaggerated. The text also includes official letters, documents or notes of theological disputations, so that we receive a vivid picture of those days, correcting or completing the *History* of → Nikephoros Gregoras.

The most important manuscripts are: Florence, BML, cod. Laurent. IX, 9 (a. 1368); Istanbul, Topkapı sarayı müzesi, cod. 28 (14th century); and Paris, BnF, cod. Coisl. gr. 144 (15th century).

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LARS MARTIN HOFFMANN

Iohannes de Capella

[Jean de la Chapelle]

15th century. France. Author of a universal chronicle entitled *Cronica abbreviata super gestis et factis dominorum et sanctorum abbatum sancti Richarii...*, extending from the birth of Christ to 1480. His sources were documents to be found in St. Riquier—charters, acts and chronicles. Although he refers frequently to these chronicles he never identifies them. Nevertheless, despite PRAROND's opinion, it seems certain that the used → Hariulf for the early information and Petrus Presbyter, Abbot of St. Riquier (died 1480), for the more recent history.

After a very short account of the period up to the Merovingians, Iohannes concentrates on St. Riquier, its ponds and parks and the extensive building projects of Angilbert. Much of the later account, although organised as a succession of the abbots, is concerned with the Hundred Years' War. He mentions the battles of Crécy and Agincourt, giving small numbers of dead for Crécy, which had a church belonging to St. Riquier, and giving the names of the French nobles taken into captivity at Agincourt. He also mentions Joan of Arc and the destruction of the Tour de Nesle at Paris during the butchers' revolt, noting the famines of 1293 and 1437. No manuscript is known to survive, the text having been edited from copies made by previous scholars, Baluze and Dom Grenier of a manuscript destroyed in the fire of 1719.

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KEITH BATE

Iohannes de Mussis

[Giovanni de' Mussi]

14th–15th century. Italy. We know nothing of Giovanni's profession or status. His *Chronicon Placentinum* (Chronicle of Piacenza), otherwise known as the *Historia de nobilibus mundi* (History of the nobles of the world) or *Liber Mussana*,

covers the history of Piacenza and Lombardy from the Creation to 1402. Giovanni relies heavily on the chronicle of → Pietro da Ripalta, which he sometimes quotes *verbatim* although he often expands the entries; he also uses the *Liber de originibus civitatum* attributed to → Riccobaldo of Piacenza; after 1374 he relies largely on his own information. His Latin is inelegant, his tone flat and uniform, his narrative sometimes little more than a monotonous catalogue of wars and conflicts (he rarely adds commentary), though he also pays attention to unusual meteorological and astronomical phenomena. Giovanni's chronicle is of greater historical interest in the sections based on personal eyewitness or recent oral tradition; his detailed information on famines and epidemics, their consequences and their effect on prices make his work an important source for the social and economic history of Piacenza. His work survives in three manuscripts, Piacenza, Biblioteca Comunale, 43; Piacenza, Biblioteca Comunale, Pallastrelli 6; and Modena, Biblioteca Estense, lat. 45; Muratori seems to have known only the first.

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PETER DAMIAN-GRINT

Iohannes de Tulbia

fl. 1217–20. Italy. Iohannes was a priest; his name indicates that he was a native of Tolve in the Southern Italian province of Potenza. He names himself as author of the *Gesta obsidionis Damiatæ* (Deeds of the siege of Damietta), an eyewitness chronicle of the siege and capture of Damietta during the Fifth Crusade.

The chronicle exhibits many of the traditional elements of an eyewitness crusade account, notably a frequent use of the first person plural, together with narratorial second person remarks, as in *tribulaciones et gaudia, qui ibi passi fuimus, vobis breviter exponam* (the trials and joys which we knew there, I will briefly reveal to you, §1); heavy use of biblical quotes; and reference to the power of prayer and the saints to gain military success in God's service. Iohannes' Latin is heavily influenced by vernacular forms and his

repeated use of the *audite* topos suggests a familiarity with epic literature, although his single allusion to secular literature, *unusquisque miles fuit similes Rollando* (every single soldier was like Roland, §14) is perhaps more likely to refer to the → *Pseudo-Turpin Chronicle* than to an otherwise unrecorded Italian vernacular version.

Iohannes' narrative is attractively vivid and lively, and his eyewitness status is underlined by numerous circumstantial details not to be found in other accounts of the campaign, such as the anonymous *Liber duelli Christiani in obsidione Damiatæ exacti*, Iohannes → Codagnellus's *Gesta obsidionis Damiatæ* and Albertus Milioli's → *Liber de Temporibus*. The sole manuscript is London, BL, Harley 108.

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Literature: *RepFont* 6, 422.

PETER DAMIAN-GRINT

Iohannes de Utino

[Giovanni Longo; da Udine;
de Mortiliano]

d. 1366. Italy. Franciscan friar from Mortigliano (near Udine). Author of a Latin diagrammatic chronicle, later also popular in a German version. He apparently received a thorough theological education, and probably entered the Franciscan order around 1320; he was theologian and inquisitor in the diocese of Aquileia.

His *Compilatio nova super tota Biblia* (New compilation about the whole Bible), also known as *Summa de aetatibus* (Comprehensive treatise on ages), *Compilatio librorum historialium ab Adam usque ad Christum* (Compilation of history books from Adam to Christ) provides a compilation of biblical and post-biblical history. Some Latin copies contain a dedication by "Iohannes de Utino fratrum minorum" to the patriarch Bertrando of Aquileia, by which the work is datable to 1344/49. It is an extended adaptation of earlier universal chronicles following the model of → Peter of Poitiers' *Compendium Historiae in Genealogia Christi* and → Peter Comestor's *Historia Scholastica*, also using additional sources such as → Paulinus of Venice from Venice and → Jacob of Voragine's widespread *Legenda Aurea*.

The first part of the *Compilatio*, like Peter of Poitiers' *Compendium*, contains a diagrammatic survey of biblical history, the second part is a pope-emperor chronicle along the lines of → Martin of Opava and of the → *Flores temporum*. Both were frequently used by the Franciscan Friars. Furthermore, some of the Latin and some of the German copies of the *Compilatio* also contain as a third part a history of the Hungarian kings, starting with King Stephen I and ending in 1459 with the reign of Matthias Corvinus; this section was most likely added by a different, very probably Hungarian author.

The *Compilatio* was rather popular in the 14th and 15th century, and has survived in a number of copies in rolls as well as in codices, some richly illuminated. Good examples of Latin manuscripts are Paris, BnF, lat. 3473; London, BL, Egerton 1518 [Fig. 37]; St. Gallen, Kantonsbibliothek Vadiana, VadSlg ms 1000; Munich, BSB, clm 721. Among the German copies are Budapest, Országos Széchényi Könyvtár, Bibl. cod. germ. 53 and Berlin, SB Preußischer Kulturbesitz, mgf 947. The open structure of a diagrammatic chronicle allowed for shorter and longer versions of the text in the manuscripts according to their destination and their respective requirements. Remarkably, sometimes the genealogical diagrams are separated from the text, and function like plates in a modern history book; an example is Wolfenbüttel, Herzog August Bibliothek, cod. Guelf. 1.6.5. Aug. 2°. The work was translated into French by Jean Miélot (d. 1472) as *Histoire de la bible* (Brussels, KBR, ms. II 239; Paris, BnF, fr. 17001). There is no published edition.

See also → Diagrammatic chronicles.

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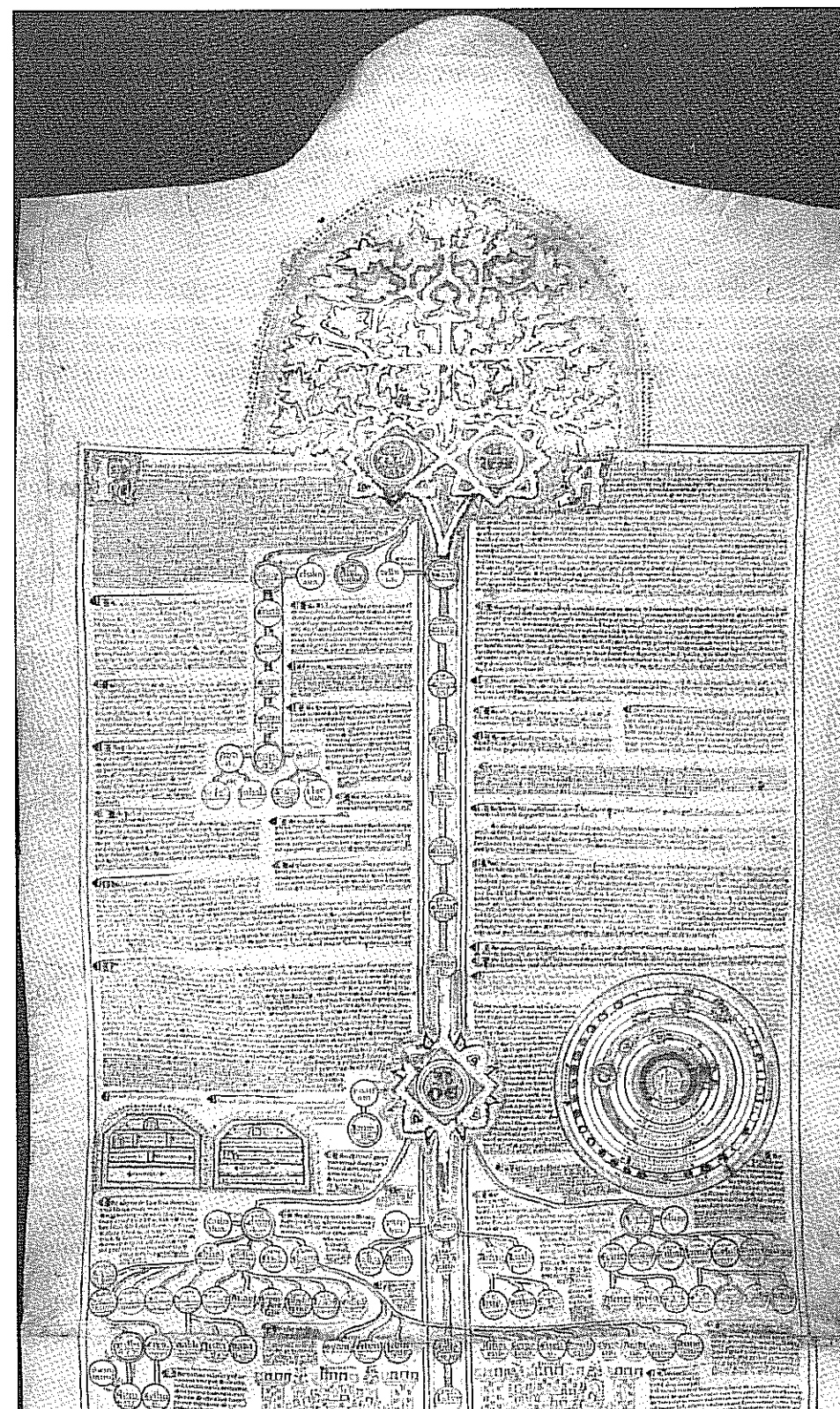


Fig. 37 Iohannes de Utino, *Compilatio Nova*. Italy, 1352–1362. The opening end of a genealogical roll. London, British Library, Egerton 1518 (roll). © The British Library Board.

Buches im 15. und 16. Jahrhundert dargestellt an ausgewählten Handschriften und Drucken, 1988, 289–309 [with list of manuscripts]. N. OTT, "Johannes de Utino", *VL*², 4. *RepFont* 6, 423.

ANDREA WORM

Iohannes Elemosina

[fra Elemosina]

fl. 1328–35. Italy. A member of the Elemosina family of Perugia, he completed his studies before entering the Franciscan friary at Gualdo; he is probably to be identified with fra Elemosina di Maestro Leonardo, vicar of the friary of Gualdo in 1328 and later a member of the friary of Assisi, where he died. He may possibly have made a trip to the Middle East in the period 1330–35, although his descriptions are not incompatible with an intelligent use of his known sources, which include Marco → Polo, → Oderico da Pordenone, Iohannes de Montecorvino (1246–1328) and Andrea da Perugia.

Fra Elemosina's work marks (along with that of his fellow-Umbrian, the hagiographer and town chronicler fra Paolo da Gualdo) a new type of world chronicle. His style is distinctively Franciscan, closer to that of a preacher than a historian; his text, which at first glance seems repetitive and chaotic, has in fact a relatively sophisticated *enarratio*-type structure in which a detailed narrative of a group of events, particularly in relation to his native Umbria and arranged thematically rather than chronologically, is followed by an interpretation that highlights the causes and consequences of the events, and is rounded off by a brief note of the most striking points and a lapidary moral. Elemosina's chronicle survives in two autograph manuscripts (Assisi, Biblioteca comunale, ms. 341; Paris, BnF, lat. 5006); it appears to be unfinished.

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et écrits de mémoire du premier XIV^e siècle: le cas des autographes de fra Elemosina", in *Libro, scrittura, documento della civiltà monastica e conventuale nel basso medioevo (secoli XIII–XV)*, 1999, 239–62. *RepFont* 6, 314.

PETER DAMIAN-GRINT

Iona Chronicle

6th to mid-8th centuries. Ireland/Scotland. Annals in Latin and Gaelic, to which BANNERMAN gave the title *Iona Chronicle* in 1968. These annals have a complex Irish/Scottish textual tradition. They are not preserved in a manuscript of their own but were incorporated into early entries in the → *Annals of Ulster* and → *Annals of Tigernach* and to a lesser extent in the → *Chronicum Scotorum* and the → *Annals of Clonmacnoise*, among others.

Although a traditional view is that annals had their origin in the marginal notes of Easter tables (see → *Annales Anglosaxonici breves*, → *Annals of Hailes*), MCCARTHY argues that the origin of the *Iona Chronicle* can be traced to a chronicle based upon → Rufinus and → Sulpicius Severus that arrived in Ireland with monastic Christianity ca 425 and that was thereafter continued with Irish entries. Columba acquired a copy of the chronicle ca 550, expanded its scope to include all of Ireland and added ecclesiastical and secular entries each year. He took it with him to Iona ca 562 where he and, after his death in 593, his successors added Scottish, Pictish, and Irish entries annually. From ca 687, events from world history were added from authors such as → Orosius and → Isidore.

Some of the Irish material, including its account of the founding of Irish monasteries and the 7th-century disputes over such ecclesiastical matters as the dating of Easter that were at odds with teachings of the church at Rome, was deleted ca 727. The chronicle was maintained at Iona until ca 740 when for some reason it was removed to Ireland, after which the Scottish material diminished. Thus 740 is considered the final date of the *Iona Chronicle*. It was a source for → Bede's *De Temporibus* (703) and his *De Temporum ratione* (725).

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EDWARD DONALD KENNEDY

Irenicus, Franciscus

[Franz Fritz]

1495–1559/64. Germany. Humanist, born in Ettlingen near Karlsruhe. In 1518 he published a historical and topographical description of Germany arranged in twelve chapters (*volumina*) and compiled from various sources such as chronicles and documents. It is entitled *Germania exegeseos volumina duodecim* and is strongly influenced by Conrad → Celtis' conception of *Germania illustrata*.

By following the Humanistic tradition of equating the Germans with the ancient Germani, Irenicus presents a panorama of *vetus* and *nova Germania*. In particular, he is interested in the old German *gentes* and therefore begins his description by giving an overview of the writers of German *res gestae*. The first six books deal with the reconstruction of German antiquity, Germanic settlement systems, the culture of the Germani and their glories of war. He also writes about *mores Germanorum* and the genealogy of the German dynasties. In the subsequent six books Irenicus focuses on the physical and cultural geography of Germania and is in particular interested in the changes since antiquity. Although the work is divided into chapters, it lacks a consistent overall structure. Consequently, the author himself assigns it to the genre *commentarii*.

It is characteristic of Irenicus' Humanistic perspective that in the *editio princeps* of his *magnum opus* printed in Hagenau by Thomas Anshelm, this work is combined with Irenicus' *Oratio protreptica de amore Germaniae* as well as with Conrad Celtis' *Norimberga*. There is no modern edition.

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UTA GOERLITZ

Irste, Michael

fl. early 15th century. Silesia. Born in Ziębice, priest in Osina Wielka. Author of a short Latin chronicle of annalistic kind (ca 1415), in which he depicts the Mongol invasion of Silesia in 1241 with extensive information about the Mongols and their land. The work includes annalistic notes about the history of Poland and Silesia, and such general history as crusades and the Holy Land. Though it covers the period from 387 up to 1407, the records are chronologically and thematically mixed. The autograph survives in Wrocław, BU, I Q 469. Only fragments concerning the Mongols have been edited.

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WOJCIECH MROZOWICZ

Isaaq ben Yaqob de Lattes of Perpignan

14th century. Southern France or Spain. Jewish scholar and physician, perhaps in Provence. Author of medical texts, and also of the *Qiryat Sefer* (Borough of the Book), a casuistic and theological work written in 1372. According to his

preface, Isaak divided the *Qiryat Sefer* into two parts naming the first *Sha'arey Tzion* (Gates of Zion) and the second *Toldot Yitzkhaq* (after himself, also so that his family will remember him). The title of the whole work, *Qiryat Sefer*, is to be found in a verse between the two parts, though it is not mentioned by Isaak in his preface.

The first part of the work, *Sha'arey Tzion*, is historical in nature. Deriving from a long line of scholars himself, Isaak relates in the first chapter about the *Seder ha-Qabbalah* (order of tradition) "from the day God created Adam on earth until us, here in the year 5132", in order to show "who is worth relying on". This *Gelehrten-geschichte* describes in chronological order the works of scholars and their importance from biblical to medieval times, ending with the year 1372 AD and covering all medieval European Jewish centers. Isaak used as his model the commentary on *Massekhet Avot* by → Menahem ben Solomon ha-Meiri (ending in 1300) and added to it, among other sources, from the introduction to *Qiryat Sefer* of → David ben Samuel of Estelle; without indicating his dependency, he also mentions these scholars among the many he describes. He refers to Samson ben Isaaq of Chinon and his *Sefer ha-Qeritut* as well as to the scholars of the Lattes family.

Many subsequent scholars relied on Isaak's chapter, among them → Saadiah ben Maimun ibn Danan (second half of the 15th century, in his *Seder ha-Dorot*), Gedaliah ben Yoseph ibn Yihyah (1515–87, in his *Shalshet ha-Qabbalah*), David Conforte (1617/18–ca 1690, in *Qore ha-Dorot*), and Hayyim Yoseph Atzulai (1724–1806).

The most important manuscripts are Jerusalem, Jewish National and University Library, ms. heb. 4° 6780 (ca 1460), Oxford, Bodleian, ms. mich. 602 (15th century), and Moscow, Российская государственная библиотека, ms. Guenzburg 1336 (14th/15th century).

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EVA HAVERKAMP

Isidore of Seville

[Isidorus Hispalensis]

ca 560–636. Hispania (Spain). Bishop of Seville from ca 600, succeeding his brother, Leander. His massive scholarly output of teaching manuals and exegesis, which were informed above all by pastoral concerns, established him as one of the most widely read authors of the Early Middle Ages. His historical oeuvre consists of six works: *Origines* [*Etymologiae*]; *Chronica maiora* [*Chronicon*]; *De origine Getarum, Vandalorum Sueborum*; *De uiris illustribus*; and *De ortu et obitu patrum*.

Isidore is often described as 'Janus-faced' in that his works look back to the classical and patristic past of both the Latin and, in a somewhat different way, Greek worlds of late antiquity, while at the same time appearing to be the first examples of styles and approaches which we designate as 'medieval'. His work as a chronicler is no exception. This is consciously in the tradition of the chronicle of → Eusebius: he adopts an Augustinian notion of the work of the historian (even though he differs from → Augustine on the 'legibility' of earthly history), while elsewhere his work follows models developed by → Jerome. Likewise, he assembled and transmitted a vast quantity of material, making it available in a convenient manner, but at the same time transforming it. He produced a unified chronicle of world history, a single coherent account divided into 'ages' (see → Six Ages of the World), which would become a model for many chronicles until the Renaissance and after.

This work of assembling and conveniently transmitting—communicating with *breuitas* was for Isidore the consummation of style—has, however, led to Isidore being dismissed by many historians of ideas, and historians of theology in particular, as no more than a compiler of snippets from other authorities, whose works lacked originality and theological insight. However, the case of his chronicle writings shows that not only did his new structures generate new ways of understanding, but he had a well-formed theological position of his own which informed his choice of topics, his method and his writing.

To appreciate Isidore's writings it is important to remember that he was first and foremost a bishop, and it was the needs of this work (for example his need to have suitably trained clergy or to combat what he saw as the remnants of heresy

in his region) that determined the content of many of his writings: in this Isidore is to be seen as similar to Augustine, in contrast to Jerome or → Bede. This pastoral dimension can be seen in many ways which touch on the tradition of chronicles. In his own chronicle he wished to show that his flock was part of the universal plan of salvation; and he presided at the Fourth Council of Toledo (633) at which the Book of Revelation (the Apocalypse), whose millenarianism would influence so many later chronicles, was finally accepted as a work that could be read in the liturgy (canon 17).

Isidore's method in all his writings was to define his tasks in succinct propositions and then arrange the material content of his work within a framework that was invariably both taxonomic and tabular. The distinct fragments of information are presented in orderly sequences within categories that he held to reveal the fundamental structure of the creation.

We see this applied historiographically in several ways. First, he espoused a very focussed notion of history as a discipline, which he derived from Augustine, as that which narrates the events that actually happened in the past, for which one had to rely on having access to the eyewitness accounts of those who were present at the events (see *Origines* I xi). This notion of history, collecting notices of past events, is ideally suited to the chronicle format with its sequential narration of event after event without concern for the causalities that linked them. Second, he brought to all his writings a concern that the order to be found within creation, and then the orderly divine government of that creation which he linked with the notion of Providence, should be stressed. This can be seen in his desire for a single history of the world and then in his division of the history in his chronicles into a system of 'ages' (see *Origines* V xxxviii) which he derived from Augustine. Third, Isidore used in his writings the *Chronici canones* of Eusebius/Jerome, and knew from Augustine the importance of chronicles within Christian studies, hence he provided a formal definition of a "chronicle" that would influence later centuries: "chronicle (*chronica*) is a Greek word for what is referred to as 'a sequence of times' (*temporum series*) in Latin. One of these works was produced among the Greeks by Eusebius, bishop of Caesarea, and the priest Jerome has translated it into Latin. *Chronos* is Greek and time (*tempus*) is its Latin equivalent" (*Origines* V xxviii). Fourth, Isidore explicitly espoused a euhemerist position

on the gods worshipped by various peoples (see *Origines* VIII ix), treating them as falsely deified historical heroes, which allowed him to use many mythologies to fill out gaps in times that would otherwise have only a record of biblical 'events'. Moreover, Isidore's theology of revelation, again derived from Augustine, allowed him to view non-biblical history as belonging to the realm of Providence just as much as biblical history within the overall plan that would bring history to completion at the close of the sixth age.

Of the works which can be considered within the chronicle genre, the most influential is certainly the *Origines*. This work, often referred to, and invariably referenced as, the *Etymologiae* was intended as an ordered introduction to the whole of human knowledge. Its chronicle is contained in the book on time (*Origines* V xxxix). It is a single history, combining biblical/Christian with non-biblical/Christian events and running from the first day of creation to Isidore's own time. This chronicle was extended after Isidore's death by others to make it reach AD 696 (AM 5857); and this post-Isidorean section displays enormous variation in the manuscripts. The sequence of events is divided into the six ages; there are five ages in the time before Jesus, and the sixth age begins with his birth and closes with his Second Coming. The chronicle ends with a crisp statement of Isidore's position on millenarian calculations: *Residuum sextae aetatis tempus Deo soli est cognitum* (the rest of the sixth age is known only to God).

Over 1000 manuscripts of the *Origines* survive, the earliest being a mid-7th century fragment showing Irish influence (St. Gallen, Stiftsbibliothek, 1399A, 1); we can be certain that this work was known in Ireland by the 7th century from quotations in Adomnán's *De locis sanctis*. Reydellet has listed 37 complete manuscripts from before the 10th century. Pending a new edition it is impossible to identify any one of these as especially significant for the text or diffusion of this work.

Isidore's major work as a chronicler, the *Chronica maiora*, established a format for chronicles that influenced many subsequent historians both directly and through Bede. Isidore stated at the outset that while he was following in the footsteps of Eusebius, Jerome, and others, in writing chronicles, he did not intend to pursue this using several parallel lines each relating to separate empires. Rather, in his chronicle all the events

would be bound together in one sequence of human history from Adam. This arrangement has the effect of allowing him to present all actions, and the movements of all peoples, as being part of a single overarching divine providence. Thus in the latter part of the work where Spanish/Vandal events become more and more prominent, he is happy for these events to be seen as belonging just as much to God's plan for the salvation of all peoples as the events relating to the Jewish people derived from the Old Testament. Thus we have a truly ecumenical chronicle: no part of humanity is wholly outside the sphere of grace. This theological dimension is reinforced by his division of history into six ages within a format that he derived from Augustine. However, while Augustine was agnostic about being able to see the divine hand at work in the human city's events when he sketched out his six ages, Isidore (borrowing from earlier writings of Augustine) is able to see the chronicling of history as the narration of God's work in time: it is a process that sees salvation spreading out to the whole world. Isidore concludes his chronicle by declaring that the future of the world, and so the time of the End, is unknown, and invokes Matthew 24:36 as his basis for this position. Despite its obvious importance, historians of theology have not yet given the implicit theological vision of the *Chronica* the attention it deserves.

The *Chronica maiora* exists in two recensions both of which go back to Isidore, and it extends to AM 5827 (AD 617). The situation regarding the manuscripts has been examined in detail by MARTIN. The text survives in 118 Latin manuscripts, one of which may date from the 7th or early 8th century (Paris, BnF, lat. 10910); two are from the 8th century (Albi, BM, ms. 29; and Lucca, Biblioteca Capitolare, ms. 490), two more are 8th–9th century (Paris, BnF, lat. 12236; St. Gallen, Stiftsbibliothek, 133), and there are 17 copies dating from the 9th century. A French translation survives in one 14th-century manuscript (Paris, BnF, fr. 688).

The *Historia [regum] Gothorum Vandalorum Sueborum*, sometimes listed by its incipit *Laus Spaniae*, is a chronicle of the deeds of the Spanish rulers in the late 6th and 7th century. It is the first chronicle that is specifically focussed on the Visigoths, and is our only source for Iberian history in the period 589–632. It can be seen as, in part, a re-working of → Jordanes and extracts from earlier chronicles. The *Historia* begins with the origins of the nations from the sons of Noah (Genesis 10),

and traces the ancestry of the Goths to Japheth. However, having situated his subjects in world history and then the history of the Roman empire, Isidore rapidly gets to his major theme which takes up most of the book: the background to the history of Spain in his own time. The work demonstrates that the Visigoths are one of the *gentes* within God's creation, and their possession and rule in Spain is in accord with divine providence. The *Historia Gothorum* clearly did not have the same Europe-wide appeal as Isidore's manuals and it survives in only 16 manuscripts as a distinct work; the oldest being the 8th–9th-century St. Gallen, 133 (which also contains the *Chronica maiora*); and three from the 9th century: Berlin, SB, ms. Phill. 1885; León, Biblioteca de la Catedral, ms. 22; and St. Petersburg, RNB, Q.I. 20.

The *De uiris illustribus*, following the model of Jerome's work as extended by → Gennadius of Marseille, is a guide in chronological order to 33 Christians between the 4th century and Isidore's own time, with a greater preponderance both of names and Spanish connections the closer one moves towards that time. As a "who's who" it moves away from Jerome's aim, which was to list illustrious writers, to a broader category of influential Christians, most of whom were influential through their writings. The group is made up of 27 bishops, three other clerics, two lay men (one of whom is the Emperor Justinian), and one woman. The *De uiris illustribus* survives in 36 manuscripts and fragments, the earliest being six codices from the 9th century: Berne, Burgerbibliothek, cod. 289; Hereford, Cathedral Library, O.3.II; León, Catedrale, 22 (which also contains the *Historia Gothorum*); Madrid, Biblioteca de la Real Academia, Cód. 80; and Montpellier, Bibliothèque Universitaire de Médecine, ms. H 406.

De ortu et obitu patrum (On the births and deaths of the fathers) is a sequence of 85 short biographies running from Adam to Titus (understood as the last apostle) which includes every significant person in biblical history. Within Isidore's corpus, it can be understood as the preliminary to the work that Jerome had produced in his *De uiris illustribus*; and for our purpose it can be seen as the prosopography of the biblical sections of world chronicles. The listing in chronological order of the "fathers"—a very wide category for Isidore—presents them as a sequence whose continuity demonstrates the continuous presence of God through his human agents within history. The *De ortu et obitu* survives in 25 manuscripts and

fragments with no fewer than eleven dating from before the 9th century and a further twelve dating from the 9th century: this level of early copying is a witness to its importance in pre-Carolingian exegesis. Of these 23 early manuscripts, two from the 8th century are worthy of note: Paris, BnF, lat. 2824 is a fine example of Corbie *ab*-script; while Laon, BP, ms. 423 is a good example of a teaching manual which includes another of Isidore's didactic works (the *De natura rerum*) and is written in Laon *az*-script.

Isidore's major contribution to the formation of chronicles is that he produced a single history whose sequence could form a single coherent spine for locating every event in the history of creation. This served as a tool for biblical interpretation in such a way that many chronological difficulties became virtually invisible. In popularizing the *aetates* he universalised the divine promise, and made it possible that the history of any people, not least the Germanic peoples in Spain, could have their history interwoven with working of divine providence in time. Though the manuscript situation is complicated by the popularity of Isidore's writings as school texts up to the end of the Carolingian period, the wide diffusion of his work across the Latin west before the end of the 9th century, and the sheer volume of textual transmission, testifies to his influence.

See also: → *Cronaca volgare Isidoriana* and → *Chronica Gothorum Pseudoisidoriana*.

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THOMAS O'LOUGHLIN

Islamic historiography

1. Islamic historical writing; 2. Forms of Islamic historical literature (a. Early forms; b. *Khabar*; c. *Hadith*; d. *Ta'rikh*; e. Chronicles; f. Biographies and *Tabaqât*; g. Dictionaries; h. Genealogies [*Nasab*]; i. Autobiography); 3. Islamic historiography

1. Islamic historical writing

The historical literature of the Muslims of the Middle Ages is an important source for the history, geography, religion and administrative structures of the period. Islamic historical works are often florid and lively, no doubt because the majority of the Muslim historians were polygraphs and poets. Their texts often appeared under such poetical titles as *The Extraordinary Jewels of the West* (→ Ibn Sa'īd al Gharnāti, d. 1286 AD), the *Eight paradises* (→ Idrīs Bidlīsī, d. 1520 AD), or the *Wondrous Flowers of the Events of time* (→ Ibn Iyās, d. around 930 AH / 1524 AD).

When we talk about Islamic historical writing, we follow the definition given by ROBINSON: prose representations of the past in which chronology is an essential feature, both explicitly and implicitly. This article presents a number of typologies, which should be understood to represent ideal types, since in practice most works do not fit precisely into genre categories.

2. Forms of Islamic historical literature

a. Early forms

From the beginning of Islam, history was of great importance. The first aim of Islamic historical writing naturally was to relate the expansion of Islam, beginning with the compilation of dates of

the biography of the Prophet as did → Ibn Ishāq (d. ca 150 AH; 767/8 AD), → 'Urwa ibn al-Zubayr (d. ca 712 AD). This is the reason for the first and oldest genre of Islamic historiography, known as *Sira* or *Maghāzī*. Literature dealing with the life of Mohammed, his campaigns (which can be found in chronological order in the work of al-→ Waqīdī, d. 823 AD) and the conquest of Mekka. It is al-Waqīdī who also first wrote about the so-called Ridda Wars, but unfortunately this work is lost.

Wars and conquest are also the main theme of the next genre of early Islamic historiography called *Futūh* (conquest), dealing with the conquest of certain territories. These conquests were a central theme in the works of al-Waqīdī, al-→ Balādhurī (ninth century AD), → Ibn Atham al-Kufī (d. ca 926), → Ibn 'Abd al-Hakam (d. 871), → Sayf ibn 'Umar (d. ca 188 AH; 786 AD) and → Ibn al-Qūtiya (d. 367 AH; 786 AD). Each of these works has a different geographical or contextual focus. The *Books of Fitna* describe the inner-muslim wars in early Islam and are best represented by the works of → Abu Mikhnaf (d. 157 AH / 774 AD), which is transmitted in the works of later authors.

Before the birth of Islam, historical narratives were transmitted orally on the Arabian Peninsula, as pre-Islamic Arab culture was basically nomadic and here the oral composition and transmission of important events predominated; *akhbār* (the pl. form of *khābar*) means reports and the historians were called *akhbārī*, the transmitters of reports. The factor of time was not as important as the event itself and if an event was worthy, it entered the corpus of exemplarity. This was the source of the *Ayyam al-'Arab* (The memorable days of the pre-Islamic Arabs), narrations in which the Bedouins demonstrated their honour and prestige by recounting their noble lineage and their achievements as warriors. The communications of this type of relations demonstrate a partial consciousness of the past which is interesting only for the light it sheds on the present. The interest in these early themes of Islamic historiography never diminished but in the course of time new themes arose with political, local, dynastic or universal history focus. The basic forms of Muslim historical writing are ultimately derived from these oral antecedents.

b. *Khābar*

The first historical references we have from Islam are discontinuous and atemporal. The special interest of these *Khābar* lies in the religious-political significance of events more than on the historical event itself. They are characterized by not admitting any connections between the different events. They are written in an anecdotal style or short history type and contain poetical insertions. The *Khābar* is the oldest form of written Muslim history. Instead of analyzing the historical data, the authors of this type of work present the events as a type of short narration starting with phrases like: "XY told me, that he had heard from someone..." These works have more value as literature than as history, and this is intensified by the poetical insertions. These "short-stories" are often organized in dialogue form, having the main participants of a particular event as protagonists.

c. *Hadith*

In the Islamic canonical tradition the *hadith* is of great importance. This is a short narrative which is easy to comprehend; it includes dates, sayings and anecdotes concerning the life of the Prophet, related by his companions. These were transmitted orally by a chain of transmitters, called *isnād*, and constitute one of the principal sources of Islamic religion. The *hadith*, which literally means "narration" or "communication", possesses certain formal characteristics, such as atemporality, exemplification and oral transmission. The context was always tied to the life and the deeds of the Prophet and his immediate successors. Its sources were the reports of Mohammed's companions, which distinguished it from the *khābar*, which designates different types of historical narration.

The *khābar* and the *hadith* were committed to writing in the ninth and tenth centuries AD. Both are connected with the religious medium and show certain common characteristics like the missing nexus between events, the missing temporality of the narrative and the oral transmission. However, they differ in their content.

d. *Ta'rikh*

As the repertoire of important events began to accumulate and increasing quantities of political, administrative and cultural information had to be

archived, it became necessary to find a system of organization of material which transcended the patterns of the *khābar*. The Hijra dating system was devised (see → Chronology and chronometry section 6e), and exact dating was imposed in all the spheres of the arabo-islamic culture. It was this new awareness of the importance of narrating events in chronological order which gave birth to the *ta'rikh*.

The word *ta'rikh* means "date" and it defines a historical literature based on documentary sources in which the chronological order of the events occupies an important place. In contrast to the *khābar*, the *ta'rikh* is not written for an audience of simple people but for the administrative classes of the state, a cultured readership close to the ruling dynasty. It is a well structured, dated and schematically political history.

This type of work finds its master in Ahmad al-→ Razi (d. ca 343 AH; 955 AD) in the tenth and eleventh centuries. Al-Razi attempted to justify the aspirations of Abd al-Rahman III to political dominion and the legitimation of his dynasty. Later authors and courtiers who wrote important dynastic histories were al-→ Musabbihī (d. 420 AH; 1030 AD) and → Ibn Sāhib al-Salāt (12th century AD). Al-Musabbihī, an official of the Fatimid court, wrote a history of Fatimid Egypt and its rulers and Ibn Sāhib al-Salāt was the official historian of the Almohad dynasty.

Of all the Islamic forms, the *ta'rikh* comes closest to the monastic annals of Christian Europe.

e. *Chronicles*

In traditional Islamic historiography the works which scholars refer to as chronicles lack a separate designation, since they were also known under the term *ta'rikh*. When we speak of Islamic chronicles, we mean works of the genre *ta'rikh* which go beyond the simple annalistic listing of events.

Islamic chronicles have their roots in the ninth century. Here we can distinguish between universal chronicles (al-→ Tabarī (d. 310 AH; 923 AD), → Ibn al-'Athīr (d. 630 AH; 1233 AD) and chronicles of dynasties. These differ greatly in volume, focus, organization and rhetoric. The universal works usually start with the creation, narrate the life of the prophet and continue until the lifetime of the authors. Two examples of this kind of history from Persia would be the works of → al-Dīnawarī (d. around 281-90 AH; 894-902

AD) and the universal history of → Mirkhwand (d. 1498 AD). Other important world chronicles were written by → Abū al-Fidā' (672-732 AH; 1273-1331 AD), al-→ Ya'qūbī (d. 292 AH; 905 AD), al-→ Baydawī (seventh century AH; thirteenth AD), Ibn al-→ Jawzī (d. 597AH; 1200 AD), → Sibṭ ibn al-Jawzī (d. 654 AH; 1256 AD), → Hafīz-i Abrū (d. 833 AH; 1430 AD), al-→ 'Aynī (d. 1451 AD) and others. See also → World chronicles.

In the Islamic State and especially in its political sphere it became important to define chronologically the reign of each ruler in order to anchor the dynasty historically. Dynastic chronicles were works which recorded the acts of a ruler and of the class which executed his power. Each dynasty had its own court chronicler whose task it was to reflect in official form the events most commensurate with the aim of magnifying his glory. Like medieval Christian culture, medieval Islamic culture was a culture of patronage. The majority of chronicles of dynasties were written by courtiers who had access to the necessary information. According to VIGUERA we can distinguish two types of dynastic chroniclers: first the official court chroniclers who wrote concurrently with events under the patronage of a certain ruling dynasty and secondly the later chroniclers whose information on past dynasties is restricted to that transmitted by their sources.

To these main groups of chronicles we can also add the local histories because they normally are a type of political chronicle of a region. Here we are thinking on the one hand of town histories which describe for example the topography and history of single city, like the History of Mecca by al-→ Azraqī (d. 865 AD) and the more extensive work on Mecca written by al-→ Fākihī (ninth century AD), the chronicle of Medina by → Umar ibn Shabba (ninth century AD), the history of Baghdad of al-→ Khaṭīb al-Baghdādī (d. 463 AH; 1071 AD) and the histories of Damascus of → Ibn al-Qalānīsī (d. 555 AH; 1160 AD) and → Ibn 'Asakir (d. 571 AH; 1175 AD), the history of Aleppo by → Ibn al-Shina (d. ca. 890 AH; 1485 AD), the local history of Valencia by → Ibn 'Alqāmā (d. 509 AH; 1116 AD) and on the other hand of monumental works which describe for example Egypt, like the work of al-→ Maqrīzī (d. 1442 AD) and the later work by al-→ Suyūṭī (d. 911 AH; 1505 AD).

The chronicles of dynasties and the local chronicles form a great part of the literary production of Muslim historians. The majority of the universal chronicles do not describe or even

mention pre-Islamic events. Among the most brilliant examples of universal chronicles we find al-→ Tabarī, who wrote a voluminous chronicle covering the Mediterranean and the Middle Eastern history. On world history we have the work of al-→ Mas'ūdi (d. 345 AH; 956 AD).

As in the Persian tradition, Arab chronicles were structured in form of annual entries. The first historian to write an annalistic work of history was al-→ Haytham ibn 'Adi (d. 822 AD). Many of the first secretaries of the oriental courts in the eighth to tenth centuries, also in Al-Andalus, were arabized Persians. The annalistic works start with a heading of the type "in the year X" and tell the events that took place in this year. The events of one year are connected in most cases with the expression *wa fihā*, which means "in this same year". In the fourteenth century the historical presentation of this kind of work is subdivided into months and days, something only sporadically found in earlier authors.

The important nucleus of the annually structured works is the contemporary part that normally consists of a very detailed diary of the author. But the annals were exposed frequently to profound digressions, interpolations and creation of dates, a fact that was disliked by leading historians on numerous occasions. Over a long period this form of making history predominated until the historian → Ibn Khaldūn (d. 1406 AD) exposed the problems and argued for the necessity of "interpreting the events" against a simple enumeration of a series of chronological dates.

f. Biographies and *Tabaqāt*

Muslims were convinced that every political event was the achievement of an individual and for that reason intelligible in the light of his personal qualities and experiences. Consequently the biographical literature gained an enormous importance, whence the large numbers of biographies of caliphs, rulers and other dignitaries, whose conduct was worthy of emulation.

The biography of ultimate prestige was of course that of the prophet, pioneered by such writers as → Ibn Ishāq, → Ibn Hishām (d. ca 213/8 AH; 828/33 AD), and → 'Urwa ibn al-Zubayr. These provided a paradigm for such works as the biography of Saladin by → Ibn Shaddād (d. 632 AH; 1234 AD), the biographies on the Tulunid

ruler Ahmad Ibn Tūlūn (d. 884 AD) by → Ibn al-Dāya (third/fourth century AH; ninth/tenth AD) and al-→ Balawī (tenth century AD) and the biographies on the conqueror Tamerlane (1336-1405) by → Nizām ad-Dīn Shāmī.

In the biographical genre we can distinguish two different types. A biography, *sine qua non*, is called a *sīra*, while a biography that formed part of another biographical work, like the biographical dictionaries, was called *tardjama*. In all but the oldest biographies we have one common element, the date of death of the subject. Dynastic biographies that present the life of the reigning monarch put emphasis on their moral and ethical qualities in administrative issues, and offer us a physical description of the monarchs.

g. Dictionaries

One form which is of special historical interest is the biographical dictionary, where we find lists of names of persons with their dates, arranged according to the tastes of the author. Normally these works are focussed on a local market and are very extensive, such as the History of Damascus of → Ibn 'Asakir (d. 571 AH; 1175 AD) but there are also dictionaries with a chronological periodization, such as the work of → Ibn Hajar al-Asqalānī (d. 1449 AD), which is structured by the gathering of personalities who died during a particular century. These mini-biographies are written in the third person and generally follow a set pattern: complete name of person, provenance, reputation, brief summary of education and career, date of death. Major examples of biographical dictionaries are the works of → Ibn al-Adīm (d. 660 AH; 1262 AD) entitled *Everything Desirable of the History of Aleppo*, the *History of the learned men of Al-Andalus* of → Ibn al-Faradī (d. 403 AH; 1013 AD), the *Treasury of the Virtues of the People of the Peninsula*, by → Ibn Bassām (d. 542 AH; 1147/8 AD) as well as the works of al-→ Kutubī (d. 764 AH; 1363 AD) and → Ibn Taghrībirdī (d. 875 AH; 1470 AD).

The biographical dictionaries satisfied the need of a Muslim society which was otherwise dependent on oral transmission to have access to precise biographical data on famous people, particularly concerning their religious acceptability. This explains the wide diffusion that this type of work had. Al-Hakam II (r. 350-66 AH; 961-76 AD) played an important role as a patron of this type

of work. Under his reign in al-Andalus the biographical and genealogical sciences flourished, producing for example → Ibn al-Qūtiyas's *History of al Andalus*.

The division in *tabaqāt* is unique to Muslim historiography. The term *tabaqāt* means "categories or generations" of wise and learned men, physicians, judges or rulers. The form seems to have grown directly from the *hadīth*. In the *tabaqāt* works an "incapsuled biography" is the principal narrative nucleus, written in the third person. The organization of the work is a repeating structure of: biography of the person, description of his ancestors, his condition and his principal qualities, the teachers under whom he studied, his main works and a reference to the year of his birth and the year of his death.

h. Genealogies (*nasab*)

Genealogy arises very early in the Muslim tradition, in works like the *Book of the Selected Collection of the Arab Genealogies* by → Ibn Hazm (d. 456 AH; 1064 AD). For most Muslims the stature of their well-known ancestors was very important. Genealogies helped the reader to position themselves in relation to important personalities. The search for these ancestors was pursued back to the earliest times, and often claims could not be verified; but this did not diminish their interest. The word *nasab* means genealogy and refers to a methodological instrument that presents genealogical data visually in a tree diagram. The best example is the work of al-→ Baladhurī. Unlike the *tabaqāt*, the *nasab* were not narrative and not exclusively attributed to persons as we can see in the example of the genealogy of horses, but the *nasab* became popular for histories of the tribes and their genealogies.

The genealogical science known under the Arabic term *'ilm an-nasab* was a response to the pride of having a noble lineage. This pride was based on the concept of the individual as part of a chain with ancestors and descendants. This made it obligatory to maintain the honour of the family and transmit it to the future generations. The highest achievement of genealogy was to be able to prove ancestry from the Prophet. This can be shown in the case of the Abbasid dynasty, which had their own law of honour and of their lineage protected by the charge of *naqīb al-ashraf*.

i. Autobiography

An autobiography is based on the personal observations of an individual and presents a double perspective. The chronicle of one's own life is at the same time subject and object of the work, which is why the autobiography also seeks to satisfy two goals. On the one hand it attempts to record historical developments and the world in which the author lives, and on the other hand the author wants to show his brilliance in his own literary ability. This position between history and literature gives this type of work a marginal role in both sciences because for a historical work in the strict sense it is too overloaded with the subjectivity of the author.

Autobiography should be distinguished from memoirs. These relate the life of an individual as the holder of a social office, for example a vizier. The autobiography describes the life of a person who is not yet integrated in society, of his personal development, his education, how he entered the specific society, up to the point where the individual takes his place in the society and starts to play his role. We can find an example of the memoirs in the work of → Abū al-Fidā' (d. 732 AH; 1331 AD).

3. Islamic historiography

Historiography is reflection on the nature of history and the methods of historical study. → Ibn Khaldūn was one of the first Muslim historiographers. He criticizes those earlier historians who fail to reflect on historical events, and develops a philosophy of history. Ibn Khaldūn argued that it was necessary to evaluate the past, for which reason later historians call him "father of historiography".

In the first centuries of the Islamic civilization we can see different approaches in historical writing due to the different schools and the provenience of the scholars. The development of a "historical method" actually starts in the fourth century AH with → Miskawayh (d. ca 421 AH; 1030 AD). He is later followed by → Ibn al-Khatib (d. 776 AH; 1374 AD), Ibn Khaldūn and al-→ Maqrīzī. These historians develop a method for historical writing.

Miskawayh did not receive the patronage of a king and he tries to relate the events of his lifetime in a critical way, introducing the philosophical thought in his type of writing history.

For Mishkawayh, history is an opportunity to learn for the future, and so present and future can achieve benefits from the events experienced in the past. He starts by interpreting historical events and so lays the basis for a philosophy of history, analyzing the events and remaining neutral in the handling of his sources, thus becoming a point of reference for Ibn Khaldūn and al-Maqrīzī.

Four centuries later, Ibn al-Khatib developed the historical method further, arguing that history is the art of transferring events from the past to the present. He describes the places he talks about geographically, serving as an introduction for the events he relates, and respects chronology precisely. He names his sources and the multitude of different authors and books he used show us the broad knowledge he possessed. Nonetheless his works are a mix between geography, history and travel experiences, which explains the literary style of his access to history.

For Ibn Khaldūn, history is not an art but a philosophical science with laws that have to be followed by the historian. History not only analyzes the past, but it also has the obligation to interpret the reasons for the events of the past. For this reason mythological narratives have nothing to do with history. In his "rules of interpretation" of the past Ibn Khaldūn states that the historian should have in mind the geographical circumstances, the social history and the changing conditions in the course of time. From his sources (like Mishkawayh and al-Farabi (d. 950 AD) he formed his philosophy of history and sociology which he then demonstrated in his major work, the *al-Muqaddima*. Here history is a science which has to analyze and interpret historical events and not only catalogue them. It is clearly separated from other sciences like literature and theology and it underlies certain laws which explain the different states of a society, giving an example of injustice as the introduction for the destruction of a civilization.

Al-Maqrīzī continued the methodology developed by Ibn Khaldūn. He left several historical works which clearly demonstrate his method, which relies on objectivity, the reliable analysis of his sources and the justification of the past. He shows himself neutral to the ruling dynasty and establishes connections between the events and the economical factors.

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HEIDI R. KRAUSS-SÁNCHEZ

PAULINA LÓPEZ PITA

Istoire de Bertrand du Guesclin

[Chronique de Du Guesclin]

14th century. France. A prose abridgement of the *Chanson de Bertrand du Guesclin* by the poet Jehan Cuvelier, who relied on witnesses and historical sources for his accounts of the War of the Breton Succession (1341–64), the French intervention in the civil war in Spain (1355–70), and the reconquest of France at the end of the first stage of the Hundred Years' War (1370–80), even as he distorted them to portray his subject as an epic hero. Culvier's verse text survives in eight copies, including Paris, BnF, fr. 850. The prose *Histoire*

was commissioned in 1387 by Jean d'Estouteville, a squire to both Charles V and Charles VI who served with Du Guesclin as the Captain of Vernon (see the epilogue in Paris, BnF, fr. 4995, 154^v). Both versions belong to the genre of the "chivalric biography" popular in the late 14th century. The prose text, surviving in several manuscripts (Paris, BnF, fr. 1984, 4993) and early printings (Guillaume LeRoy, Lyon, 1488; M. Lenoir, Paris, 1521; Hay du Chastelet, Lyon, 1529 etc.), remains the source for biographies of Du Guesclin.

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MAUREEN BOULTON

Itier, Bernard

[Bernardus Iterius]

1163–1225. France. Latin chronicler of the Benedictine Abbey of St. Martial of Limoges. As librarian of St. Martial, Bernard annotated more than 95 manuscripts. His own text, which he calls a *chronica*, is unusual in that it is written in the margins, blank pages and inside covers of manuscripts of other works. Most of the annual entries are so written as to act as folio numbering, the last two figures of the year corresponding to the unnumbered folio (e.g. 1177 is in the margin of the 77th folio).

For the early part, from 741 to 1183, Bernard used → Adémar of Chabannes and → Geoffrey of Vigeois; later he wrote his own material, concentrating on monastic practice, changing of the liturgy, and even indicating when and where the monks received their shoes. Historical events noted are mostly local, such as the burning down of the castle at Limoges in 1167, its rebuilding for the arrival of King Henry II, Queen Aliénor and Richard in 1172, a further fire in 1200 and partial collapse in 1203. We learn also of conflicts between citizens and monks at Limoges and La Souterraine, and the price of salt in Limoges in 1196. Interspersed are many personal details,

the dates of his birth, his entry into St. Martial as schoolboy, his calling as monk, his election to sub-librarian, librarian, treasurer and chanter, as well as mentions of his father, nephews, and nieces.

After his death his successors as librarians extended his chronicle back to the Creation and forward to 1297, including details of his brothers. While not strictly genealogical history, Bernard's text shows signs of this tendency. In modern times this chronicle has been called *Chronicon Lemovicense*. The unique composite manuscript, an autograph, is now in Paris, BnF, lat. 1338.

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KEITH BATE

Itinerarium Burdigalense

4th century. Gaul (France). The *Itinerarium Burdigalense* is the oldest extant account of a pilgrimage to the Holy Land, undertaken by an anonymous pilgrim from Bordeaux in 333 AD. The first part, recording the journey from Bordeaux via northern Italy, the Balkans, Asia Minor and Syria, is written in the form of an *itinerarium*, a list of horse exchanges (*mutationes*) and night quarters (*mansiones*) and the distances between them. The second part is a brief description of biblical places in the Holy Land focussing on places known from the Old Testament. For Jerusalem and its surroundings, the description is expanded into a biblical travel guide which notes sacred sites, including the churches recently built by Constantine. Some non-biblical places are also mentioned, for example the birth place of Alexander the Great. A third part describes the route back via southern Italy and Rome. The document is transmitted in three manuscripts, but only one of them, Paris, BnF, lat. 4808 (9th century), contains the entire work.

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JOSEF LÖSSL

Itinerarium Egeriae

4th century. Hispania (Spain). The *Itinerarium Egeriae*, also known as *Peregrinatio Egeriae* or *Aetheriae* (for it is not strictly speaking an *itinerarium*), is the account of a pilgrimage from Constantinople to the Holy Land and back, which took place shortly before the end of the 4th century AD. The author, Egeria (or Aetheria) was a woman from Aquitaine or Galicia and a member of a circle of holy women to whom her report is addressed. The work informs about Egeria's journey from Constantinople to Jerusalem through Galilee and Samaria, and also includes two journeys to Egypt and the return journey through Syria (including Edessa and Harran). A second part describes the liturgy of Jerusalem, orders for Sundays and weekdays, the church calendar and the main Christian festivals. Apart from providing information about Egeria's external journey, the work is also intended to inspire its readers to an internal journey by spiritually meditating Egeria's route.

Only one manuscript of the work is extant, Arezzo, Badia delle Sante Flora e Lucilla, Fraternità S. Maria, VI, 3 (11th century). It was discovered in 1884 by Gian-Francesco GAMURRINI, who published the *editio princeps* in 1887. The manuscript originates from the monastery of Montecassino, where there are several other manuscripts containing additional fragmentary evidence of Egeria's journey, notably → Peter the Deacon's *Liber de locis sanctis*, extant in Montecassino, Biblioteca dell'Abbazia, 361 (12th century).

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JOSEF LÖSSL

Itinerarium Peregrinorum et

Gesta Regis Ricardi

(Journey of the crusaders and deeds of King Richard)

13th century. England. Latin prose account of the Third Crusade, covering the years 1187–92. Completed before 1222, probably by Richard de Templo, an English Augustinian canon (also known as Richard of Holy Trinity or Richard of London). The work was composed in two stages. The first is a collection of anecdotes describing Saladin's conquest of the kingdom of Jerusalem in 1187, an account of the German expedition of 1189–90, and an account of the siege of Acre written by a crusader (possibly English), covering the period August 1189 to November 1190. Probably complete by the end of the crusade in September 1192, this compilation was used by the author of the Latin continuation of → William of Tyre. The second part, describing the crusade of Richard I, is a Latin translation of → Ambroise's *Estoire de la Guerre Sainte* with additional information, assembled in the years 1217–22. The author of the *De Expugnatione terrae sanctae per Saladinum* and the Dominican Nicholas → Trevet, who both used the *Itinerarium*, ascribed it to a canon of Holy Trinity, London. Both William STUBBS and Hans MAYER concluded that this was Richard de Templo, prior of Holy Trinity 1222–50.

The chronicle is particularly valuable for its description of miracles (Bk 1 chs 2, 5), naval engagements (1.34, 2.42), and detailed personal descriptions of the Emperor Frederick Barbarossa (1.24) and King Richard (2.5, 36). In addition to the authors noted above, the *Itinerarium* was used by 15th-century chroniclers and by a late 13th-century writer in an Arthurian romance, *De ortu Walwanii*. Eleven manuscripts and one fragment survive. Four of these and the fragment contain only Part One of the text: Paris, BnF, lat. 10185; Dublin, Trinity College, E.4.21; Paris, BnF, lat. 6044; BL, add. ms. 21088. The first three date from the 13th century and the latter two from the

16th. Seven contain the whole text: Cambridge, UL, Ff.1.25; Brussels, KBR, ms. 14775–14776; Paris, BnF, lat. 17153; Vatican, BAV, regin. lat. 690; BL, Cotton Faustina ms. A.vii; Manchester, John Rylands Library, lat. 214; Cambridge, Corpus Christi College, ms. 129. Four of these date from the 13th century, one from the 13th or 14th century, two from the 14th and one from the 15th. Three further manuscripts of Part One existed in the 17th century but have not survived. The *Itinerarium* was first published by Thomas Gale in 1687.

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HELEN NICHOLSON

Ivani, Antonio

[de Sarzana]

1430–1482. Brugnato and Pistoia, Italy. Notary, diplomat and chancellor in Narni, Volterra and Pistoia. His historical works in Latin prose reveal his links with the emerging political and rhetorical trends of humanistic historiography based on imitations of Sallust. His most important and best-known work is the *Historia de Volaterrana calamitate* (History of the devastation of Volterra). Probably written in the summer of 1473, it minutely described the sack of Volterra in 1472. Other works are *Expugnatio Constantinopolitana* (The fall of Constantinople, 1453–4) and *Historia de excidio Lunae* (History of the destruction of Luni, 1454), which translates an unknown vernacular poetic work on the destruction of Luni by the Normans (860). Also of interest are the historical Epistles: *De Nigropontis expugnatione* (The fall of Negroponte, 1470) and *De Genuensibus* (The Genoese, 1476–7). The *Annalia de his quae in Italia geruntur* (Annals of events of Italy, 1478–9) are incomplete.

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FULVIO DELLE DONNE

The *Encyclopedia of the Medieval Chronicle* brings together the latest research in chronicle studies from a variety of disciplines and scholarly traditions. Chronicles are the history books written and read in educated circles throughout Europe and the Middle East in the Middle Ages. For the modern reader, they are important as sources for the history they tell, but equally they open windows on the preoccupations and self-perceptions of those who tell it. Interest in chronicles has grown steadily in recent decades, and the foundation of a Medieval Chronicle Society in 1999 is indicative of this. Indeed, in many ways the *Encyclopedia* has been inspired by the emergence of this Society as a focus of the interdisciplinary chronicle community.

The *Encyclopedia* fills an important gap especially for historians, art historians and literary scholars. It is the first reference work on medieval chronicles to attempt this kind of coverage of works from Europe, North Africa and the Middle East over a period of twelve centuries. 2564 entries describe individual anonymous chronicles or the historical oeuvre of particular chroniclers, covering the widest possible selection of works written in Latin, English, French, Spanish, German, Dutch, Norse, Irish, Hebrew, Arabic, Greek, Syriac, Church Slavonic and other languages. Leading articles give overviews of genres and historiographical traditions, and thematic entries cover particular features of medieval chronicles and such general issues as authorship and patronage, as well as questions of art history. Textual transmission is emphasized, and a comprehensive manuscript index makes a useful contribution to the codicology of chronicles.

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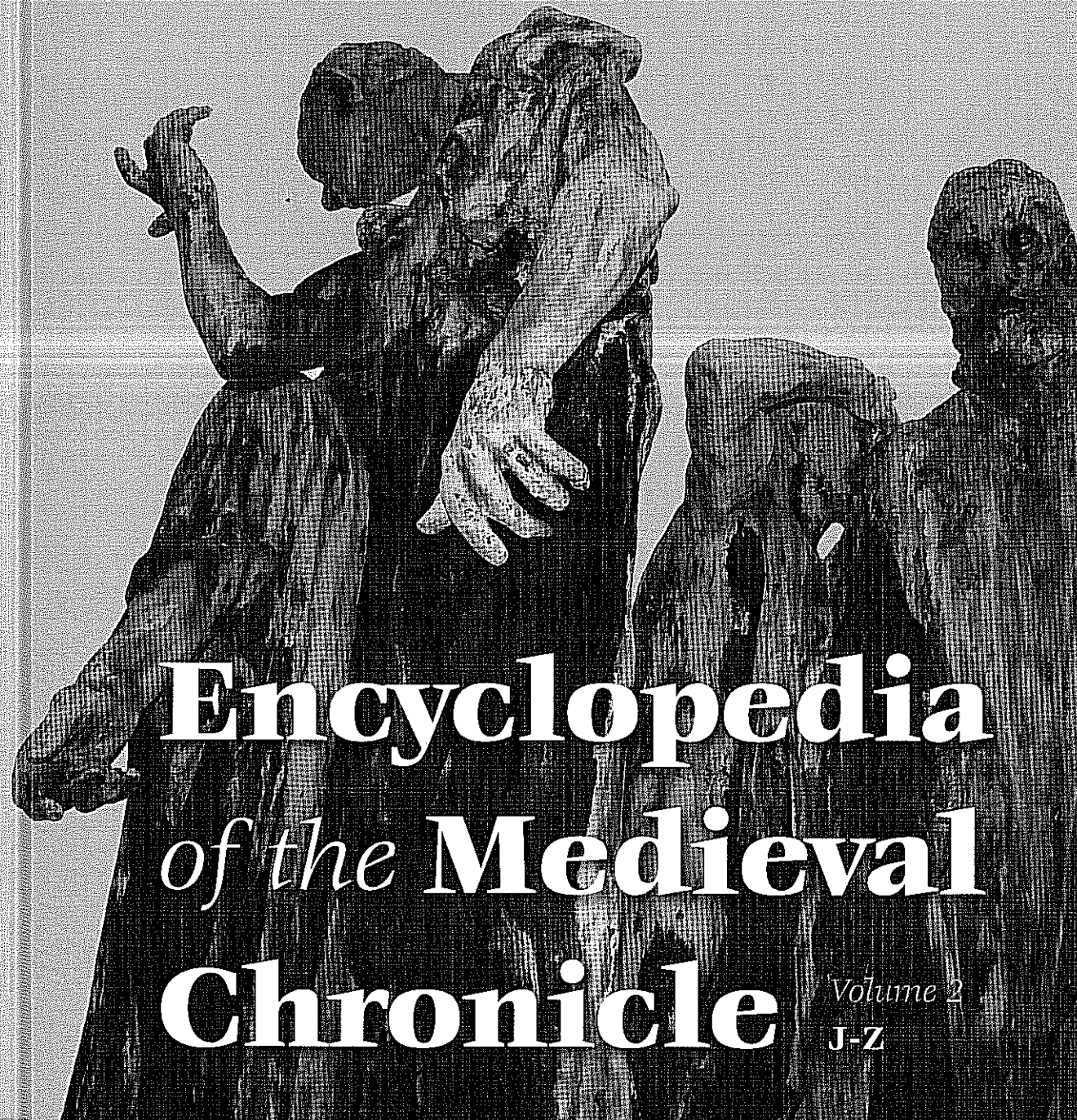
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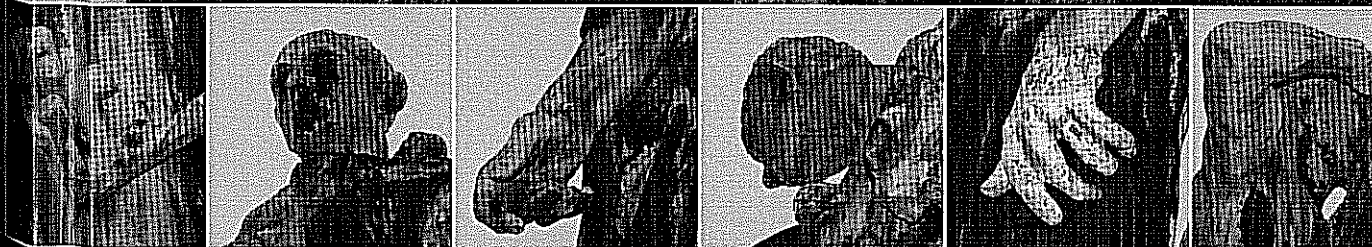
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Encyclopedia of Medieval Chronicles
Volume 1, A-I



Encyclopedia
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Volume Two
J-Z

Jacob of Edessa

d. AD 708. West Syria. Miaphysite scholar, and author of a Syriac chronicle. Jacob was one of the greatest polymaths of the entire Syriac tradition; he studied at the renowned monastery of Qeneshre in northern Syria in addition to spending time in Alexandria where he "collected the wisdom of the Greeks". Among Jacob's wide-ranging contributions to Syriac literature was a work entitled *Maktbūth zabnē d-bātar hāy de-wsebīwās qesarāyā* (The Chronicle which is after that of → Eusebius of Caesarea). This text was meant to be a continuation of Eusebius; it only partially survives in one lacunose manuscript and in citations by later historians. Because of its incomplete state, scholars have disagreed as to the exact extent of the chronicle's coverage, though it seems to have begun in AD 326, the twentieth year of Constantine's reign, and ended in AD 710. On the basis of a reference in → Elia bar Shinaya, Jacob is thought to have stopped writing his chronicle in AD 692 (AG 1003); thus it has been suggested that an unknown continuator—perhaps Jacob's friend George, Bishop of the Arab Tribes—wrote the final eighteen years of the text. The one extant manuscript of the text (London, BL, add. 14,685), however, ends in AD 631 (AG 942).

Jacob begins his chronicle with a preface and then goes on to correct Eusebius' chronicle, which, he asserts, is inaccurate by three years. After listing the rulers of a number of different kingdoms—including the Macedonians, the Ptolemies and the Romans, in addition to rulers of the Armenians and of Osrhoene—he offers a list of correspondences between the reigns of Roman Emperors and Persian Shahs. From this point, the chronicle takes the form of tables: a middle column giving Olympiads and the regnal years of Persian and Roman rulers (and later, of Arab rulers) along with a running count of years according to what has been termed the "era of Jacob". On either side of this central column are

short historical notices, sometimes given according to the Seleucid era.

Though Jacob's chronicle today only partially survives, it was used by a number of later Syriac historians and lost portions can be partially reconstructed on the basis of quotations by subsequent authors. Elia bar Shinaya and → Michael the Syrian are most commonly cited as having made use of Jacob's Chronicle, but it was also likely used as a source by the → *Zuqnin Chronicle*, → Dionysios of Tel Maḥre, Ignatios of Melitene, the anonymous → *Chronicle of 1234* and → Gregory Bar Ebroyo.

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JACK TANNOUS

Jacob of Soest

[Iacobus de Susato]

ca 1360–after 1438. Germany. Dominican, born in Schwefe near Soest (Westfalia). Jacob graduated *Baccalaureus biblicus* in 1394 in Prague, and *Magister theologiae* in 1399. Around 1400 he became *Praedicator generalis* of the Dominicans and was head of the *studium generale* of the Dominicans at Cologne and contemporarily chair at the theological faculty from 1405. He was Dean 1407–17, and papal inquisitor for the German west and north from 1409. Around 1421 he resigned all official functions and retired to the monastery at Soest. He was involved in

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the Council of Constance, where he suggested reform of the Dominican monasteries. He was a diligent collector, reader, writer and compiler of books and left a large and varied theological oeuvre, including homilies, *distinctiones*, university lectures, treatises and canonistic writings. He also wrote a highly derivative chronicle of the Dominican order. Other chronicles have been wrongly attributed to him. Many of his works survive in autograph.

The only historical text which can be positively ascribed to Jacob is a history of the Dominicans from the beginnings to 1417, the year of writing. He later continued the chronicle to 1426 and concluded it 1427. The most important source is → Henry of Herford's *Chronicon*. Though there are no surviving manuscripts, it is known through the prints of Albert de Castello's *Brevis et compendiosa Cronica*, where Jacob's chronicle is used as a main source, but not completely worked in: *Chronicam brevem ordinis ex qua pro majori parte ista excerpta est* (Albert, fol. 157).

Jacob was formerly also thought to be the author of a *Chronologia comitum de Marca* (before 1394) and a *Chronicon episcoporum Coloniensium*, both of which survive in the same autograph manuscript (Soest, StB, cod. 34). However, these two chronicles consist mainly of extracts from Henry of Herford and can not be considered as independent works. The codex contains also an anonymous *Chronicon ab origine mundi* and some further short historical excerpts (*De origine regni Francorum*, *Chronologia comitatus Hollandie*). The compilation might have been used in university or homiletical context.

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NORBERT KÖSSINGER

Jacob of Voragine

[Iacobus; Iacopo da Varazze]

ca 1228/29–1298. Italy. Dominican preacher and archbishop of Genoa (from 1292). Best known as the author of the *Legenda aurea*, he also wrote other hagiographical works, a chronicle of Genoa, and several preaching handbooks and collections of sermons.

Compiled between 1262 and 1272, the *Legenda aurea* (golden legend), originally entitled *Vitae sanctorum a praedicatorum quodam* (lives of saints by a certain preacher, i.e. Dominican) is a collection of 177 saints' lives ordered innovatively according to their feasts in the Christian year. It is one of the most widely circulated texts of the Middle Ages, and it strongly influenced both medieval and early modern historical writing. As many as a thousand manuscripts are known to have been made within Jacob's own lifetime. The thematic range runs from hymnodic glorification of martyrdom to gruesome tales of horror, from moral lessons to pleasant narratives. It draws on the Bible, the Church Fathers, contemporary encyclopedias, sermons and vernacular traditions.

As the structure according to the calendar of saints suggests, the *Legenda aurea* is primarily conceived as a source book for sermon preparation. Jacob's desire to give a distanced and scholarly representation of events is evident wherever he contrasts his sources or carefully evaluates them; sometimes the readers are challenged to judge for themselves the credibility of a particular variant. Though not itself a chronicle in structure, it provided an important source of motifs and approaches for the late medieval chronicle tradition. A random but representative sample of chronicles which were influenced by it might include the → *Chronik der Stadt Zürich*, the → *Colmarer Chronik*, some of the → *Genealogical Chronicles in English and Latin*, Wigand → Gerstenberg, → Iohannes de Utino, → Siegfried of Ballhausen, → Iohannes of Thilrode and the → *Weihenstephaner Chronik*.

The *Chronica civitatis Ianuensis ab origine urbis usque ad annum MCCXC VII* (Chronicle of the city of Genoa from its origin to the year 1297) was written between 1295/96 and 1298, and counts as one of the earliest historical accounts of the city. It opens with King "Janus", from whom local lore derived the name Genoa, and follows the development of the town from its conversion to Christianity through its rise to the status of archdiocese,

and on to the year 1297. The chronicle is divided into 12 parts. The first five recount the foundation and growth of the town to 1294; chapters 6–9 are a political tract on the various Christian forms of government, and on concepts of political leadership and of citizenry; the last three parts cover the history of Genoa as (arch-)diocese, ending in an account of events occurring while Jacob himself was archbishop.

This thematically and stylistically heterogeneous work, which mixes elements of universal history with tract-like passages, and moral-didactic narratives with accounts of contemporary local events, varies also greatly in register, from eulogies in the tradition of the *laudes civitatum* over annalistic summaries of important occurrences to the normative discourse of the *Specula*. This stylistic plurality reflects a variety of aims. On the one hand the chronicle is intended *ad instructionem et hedificationem* (thus the preface), and was used for sermon composition, as the indexes in many manuscripts attest. On the other hand, the depiction in the final section of active episcopal involvement in municipal history is clearly intended to underline the power of the bishops. In this, Jacob follows the Augustinian understanding of history, in which only those events are of importance which demonstrate God's providence and which gain universal value against this edifying backdrop.

Jacob's sources for the *Chronica*, as for his hagiographical works and sermon cycles, were the Bible, historical documents like the → *Annales Ianuenses*, his own writings (especially the *Legenda aurea*), those of contemporary authors, the Church Fathers, and classical authors like Valerius Maximus, Cicero and Ovid.

The chronicle was widely read: 44 manuscripts survive. Among the best are Genoa, Archivio di Stato, cod. 84; Paris, BnF, lat. 4931; and Genoa, Biblioteca Beriana, cod. D bis 7.6.20. A partial *editio princeps* was produced in the 18th century by Muratori. The last part, on the Bishops and Archbishops of Genoa, also circulated as an autonomous work under the title *Le vite dei Vescovi e Arcivescovi di Genova*. An anonymous continuation to 1332 goes by the title → *Chronica Ianuensis*.

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BETTINA LINDORFER

Jacob van Maerlant

ca 1230–post 1291. Low Countries. Author of Middle Dutch chivalric romances, strophic poems, a saint's life and didactic and historical works. Jacob was born near Bruges (Flanders, present-day Belgium), where he presumably attended the school connected to the chapter of St. Donaas' church. For about ten years (1260–70) he lived on the island of Voorne (county of Holland), where he was sexton of the small church in Maerlant (the village from which he derived his name), in the service of the lords of Voorne. In Maerlant he wrote his first works: *Alexanders Geesten* (Deeds of Alexander, ca 1260); *Historie van den Grale* (History of the Holy Grail, ca 1261); *Torec* (ca 1262); *Historie van Troyen* (ca 1264) and *Heimelijkheid der heimelikheden* (Secret of secrets, ca 1266), the last work being a mirror for princes, dedicated to count Florent V of Holland on the occasion of his accession.

Circa 1270 Jacob returned to Damme (Flanders), where he probably worked as a town clerk. Here he wrote *Der naturen bloeme* (The best of Nature, ca 1270); *Scolastica* (1271); a saint's life (*Sinte Franciscus leven*) (ca 1275) and *Spiegel historiael* (started ca 1282). Not precisely datable are ten strophic poems on various subjects. In total his poetic work amounts to 240,000 verses. *Van den lande van oversee* (On the country oversea), one of Jacob's strophic poems and most likely his last work, deals with the fall of St. Jean d'Acres (Acre, Israel) in May 1291. For this reason his death is estimated ca 1291 or later.

Jacob's *Historie van Troyen* (40,000 verses) deals with the history of the Argonauts, with the

Trojan war and with Aeneas' wanderings. In the prologue to this work Jacob does not give any information on who commissioned the work. The major source of *Historie van Troyen* is the Old French Roman de Troie (ca 1160) written by → Benoit de Sainte-Maure; apart from this, Jacob used Ovid's *Methamorphosen*, Statius' *Achilleis* and Virgil's *Aeneid*. The only complete manuscript was written in an East Middle Dutch dialect and is dated ca 1470–80: Brussels, KBR, IV 927, *olim* Schloss Wissen; this was basis for the DE PAUW & GAILLARD edition. It is not illustrated. A further 12 fragments of *Historie van Troyen* survive.

After his return to Damme, Jacob wrote a *Scolastica* (as he himself named the work nowadays usually called the *Rijmbijbel*). It is the only work that can be dated exactly to the day: in the epilogue the author writes that he completed the work on 25th March (Annunciation) 1271. The *Rijmbijbel* is dedicated to a not further identified *goede vriend* (good friend), who is mentioned more than 27,000 lines into the work, after the biblical history of the Old and New Testament from Creation until the Descent of the Holy Spirit. The author states that he intended to finish the work, because it was *rustens tijt* (time to rest). On the request of his friend, however, Jacob continued the *Scolastica* with almost 8,000 lines on the *Wrake van Jerusalem* (Vengeance of Jerusalem), an account of the Roman-Jewish war from the beginning up to 70 AD and the destruction of Jerusalem.

The main source of the *Rijmbijbel* part was the *Historia Scolastica* of → Peter Comestor; for the *Wrake van Jerusalem* Jacob translated → Josephus' *De Bello Judaico*. The oldest preserved complete manuscript of *Scolastica* and *Wrake* is dated ca 1285; it contains 159 miniatures (Brussels, KBR, 15.001; basis for the GYSSELING edition). Many fragments and fourteen complete manuscript (nine of which illuminated) have been preserved, dating from the 14th and 15th century. Complete manuscript: Berlin, SB, Germ. fol. 622; Brussels, KBR, 19.545, and 720–722 (only Old Testament); The Hague, KB, 76 E 4, 129 A 11, KA XVIII and 75 E 20 (only Old Testament); The Hague, Museum Meermann Westreenianum, 10 B 21 and 10 C 19; Groningen, UB, 405; Leiden, UB, BPL 14c (without *Wrake van Jerusalem*), and Ltk. 168; London, BL, Add. 10.044, and Add. 10.045.

Jacob's most important chronicle is *Spiegel historiael* (over 90,000 lines). It is divided in so-called *partieën* (volumes), *boecken* (chapters) and

paragraphs. Jacob wrote the first, the third and the beginning of the fourth *partie*, while a contemporary, Philip Utenbroeke, created the second *partie*. Jacob started the work, which he dedicated to Florent V, in 1282 and intended to describe history from Creation until his own times. For unknown reasons however, his work came to an end at the description of the first crusade (1096–9) in paragraph 34 of the third *boec* of the fourth *partie*. The fourth *partie* was completed by → Lodewijk van Velthem, who also added a fifth *partie*. Jacob's main source was the *Speculum historiale* (completed 1255), written by → Vincent of Beauvais; he used several additional sources as well. Numerous fragments of *Spiegel historiael* have been preserved, together representing more than 60 manuscripts. The sole illuminated manuscript of *Spiegel historiael* contains only the parts Jacob wrote himself, and is beautifully illuminated (The Hague, KB, KA XX; basis for the DE VRIES & VERWIJS editions). → Jan van Boendale used excerpts of *Spiegel historiael* for his first three books of *Brabantsche Yeesten*.

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INGRID BIESHEUVEL

Jacobus de Guisia [Jacques de Guise]

ca 1340–99. Low Countries. Probably born in Chièvres (county of Hainaut), a Franciscan resident in Mons, and confessor of William

count of Ostrevant (later William IV, count of Hainaut).

Jacobus was the author of the *Annales historiae illustrium principum Hanoniae*, composition of which began after 1390. This chronicle recounts the history of the county of Hainaut in three books, the first telling of the Trojan origins of the county and its supposed history in the classical period (a section particularly rich in origin legends for towns of the Low Countries); the second, the history of the first counts and the lives of local saints; the third, the period from the reign of Count Baldwin of Flanders (d. 1073) down to 1254. The *Annales* were intended for Count Albert of Hainaut (d. 1404), but left unfinished, probably due to the author's death.

For his sources, Jacobus ranged widely, compiling his text partly from chroniclers who are only known thanks to his mention of them (Lucius of Tongeren, Hugh of Toul), but also from the work of better known historians such as → Giselbert of Mons or the → *Chronique dite de Baudouin d'Avesnes*. Only two manuscripts of the original Latin version survive, one incomplete, but the work enjoyed far greater success when it was translated for Philip the Good duke of Burgundy (and count of Hainaut from 1428) by Jean → Wauquelin. This translation, which Wauquelin was working on in 1447, and which Philip the Good received as a fine manuscript in 1455, survives in twenty full or partial copies from the 15th century alone, many of them the property of leading Burgundian courtiers. The major manuscript are: Valenciennes, BM, 768–770 and Vienna, ÖNB, Series Nova 3440.

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GRAEME SMALL

Jacobus Traiecti [Jacob de Voecht]

15th century. Low Countries. Brother and provisor of the "Sint-Gregoriushouse", a house of the brothers of the Common Life in Zwolle. Author of the *Narratio de inchoatione status nostri et deinde de fratribus huius domus*, a history of his order, which has survived in two different redactions. Its main components are the biographies, *vitae*, of some of the brothers, among them the founder of the fraternity, Geert Grote. The *Narratio* is a source of the greatest importance for our knowledge of the fraternity of the Common life; generically it is an example of a form of historical writing that was common in the order of the *Devotio Moderna*. Surviving manuscripts are: Brussels, KBR, 8849–59; The Hague, KB, 70 H 69.

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ROBERT STEIN

Jacques d'Esch [Jaique Dex]

1371–1455. France. A knight belonging to one of the leading families of Metz, who wrote a vernacular chronicle of Metz covering 1308–1431, to relate the deeds of the Emperors and Kings of the House of Luxembourg (*Chronique messine des empereurs et des rois de la maison de Luxembourg*). This text is of great importance for the medieval history of Metz.

The chronicle starts with Henry VII, Count of Luxembourg, who became King of the Romans in 1308, and his successful defence of his title against the King of Bohemia. It goes on to explain how the House of Luxembourg acquired the title of King

of Bohemia by the marriage of Henry's heir John to the Bohemian heiress, Elizabeth. It closes in 1431 with the unsuccessful claims of Henri de la Tour against Metz. The author drew on personal memories, city archives and other unidentified written accounts. The work is notable for its keen interest in money and also the details of important ceremonies.

There are four surviving manuscripts, but only one (Metz, BM, cod. 81) is complete. It is a compilation in two distinct hands, possibly written by a father and son, and was probably completed before 1439. It is in heavily dialectal prose, interspersed with lengthy poems not by Jacques d'Esch such as the *Voeu du Paon* and the → *Guerre de Metz en 1324*.

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PETER S. NOBLE

Jacques du Clercq

[Jacques le Clerc]

1420–1501. Northern France. Artesian, citizen of Arras. Lord of Beauvoir-en-Ternois. Son of a councillor of Philip the Good, Duke of Burgundy. Author of a chronicle in French, the *Mémoires*. Biographical information is sparse and mostly inferred from the *Mémoires*. Possibly recently ennobled, du Clercq moved to Arras and married Jeanne de la Lacherie (1446) shortly before beginning his chronicle (1448). The text covers the period 1448–67. Its language presents difficulties, perhaps due to the quality of the extant 16th-century copy. The *Mémoires* are partially interrelated with the chronicles of → Jean de Wavrin and Jean → Chartier and the continuation of → Enguerrand de Monstrelet, and also cite official documents. Concentrating on Burgundian history, they focus mainly on the city and region of Arras, being particularly important for the local witch trials in the years 1459–60. The text survives in a 16th-century copy (Arras, BM, ms. 867) and a 17th-century copy (Amiens, BM, ms. 487 books 4 and 5) as well as two 18th-century copies (Brussels, KBR, ms. 9942/9943; ms. 15841).

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KLAUS OSCEMA

James of Acqui

[Iacobus Aquensis]

early 14th century. Italy. A Dominican world chronicler, presumably born in Acqui (Piedmont). His possible identification as Iacobinus de Belengeris de Aquis cited in a document drafted in 1289, and long given as certain, appears debatable today in the light of the scarce information we have, all of which derives from the work *Cronica ymaginis mundi* to which the name of Acqui is linked. Consequently, if there are doubts about his belonging to the illustrious family of Acqui dei Bellingeri, there is no reason for not identifying him with the Dominican Iacobinus de Aquis, cited in a sales deed of 1320. We know neither the date nor the place of his death which might have occurred in 1334 or shortly afterwards in an area presumably under the rule of the Marquises of Monferrato, having cited an episode from 1334 connected to the dynastic events of that place. Certainly he died before he could complete his work.

The original title of the chronicle was probably *Chronica, sive Imago mundi* (BENEDETTO). The form *Chronica libri imaginis mundi*, attested in the prologue and from there becoming the title in some of the manuscripts, is unnatural, and possibly results from an incorrect spelling in the text.

The same is true of the variant *Cronica imaginis mundi*, omit.

The original plan of the work was meant to continue to the time of Pope John XXII (1316–34), but it stops at 1296, though we do find fragmented references to later events. Conceived as a *secunda pars* of the *Compendium historiae in genealogia Christi* by → Peter of Poitiers, a universal history that was very successful at the time and which precedes it in the Turin codex, James's *Cronica* begins where Peter's work broke off, with Caligula, the first Roman emperor after Christ. However, the importance of the *Cronica* lies in the attention it gives to the events in northern Italy—in particular to the area known today as Lombardy and Piedmont—where first-hand information is provided. The *Cronica* has been studied in particular because of the information it contains about Pier delle Vigne and his relationship with the Emperor Frederick II of Swabia.

The chronicle is transmitted in five manuscripts, of which the Turin codex (Turin, Biblioteca Nazionale Universitaria, G.II. 34) would appear to be a copy of the autograph, albeit with numerous gaps in the chronology and references to events that are subsequently not mentioned again. The remaining codices, all more coherent and organic, are thought to be a posthumous edition arranged chronologically and supplemented with the parts missing from the Turin codex, the work of a scribe or of an erudite scholar (HOLDER-EGGER).

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ROSANNA LAMBOGLIA

James of Vitry

[Jacques de Vitry]

d. 1240. France. Born perhaps in Reims, studied in Paris, regular canon in Liège, crusade preacher, bishop of Acre and finally Dean of the College of Cardinals in Rome. James is important for letters and sermons relating to the recruitment to and progress of the Albigensian Crusade (1209–29), the Fifth Crusade (1217–21), and the Crusade of Frederick II (1227–29). He also wrote a *Historia Iherosolimitana* in three parts: the first, *Historia Occidentalis*, dealt with reforms which he felt to be necessary in the West to ensure the success of the Fifth Crusade; the second part, *Historia Orientalis*, surveyed past crusades and also described the customs and resources of eastern lands; the third, which would have described the Fifth Crusade, was never written by James, but an anonymous compilation, which included → Oliver of Paderborn's *Historia Damiatina*, became attached to the *Historia Orientalis* and the two works were popular and influential. The *Historia Iherosolimitana* survives in Paris, BnF, fr.17203, and received an *editio princeps* from Franciscus Moschus in Douai in 1579.

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SUSAN B. EDGINGTON

Jamsin, Aegidius

[Giles]

d. after 1492. Low Countries. Canon of St. Bartholomew's collegiate church in Liège. Author of a series of personal and historical notes in Latin covering the years 1468–92. Jamsin recorded his personal recollections without the pretension of being a chronicler. He paid as much attention to the weather, to prices of grain, and to the flower

ing of white roses in his garden on a winter's day as to the political events in Liège. The autograph manuscript is lost. Only fragments survive in two 17th-century compilations, one by canon Van den Berch (Liège, BU, ms. 987), the other by Herman de Wachtendonck (Brussels, KBR, ms. 14365-7). The existing edition only uses the Van den Berch manuscript.

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PIETER-JAN DE GRIECK

Jan Allertszoon

d. 1489. Low Countries. Secretary of Rotterdam. Author of a town chronicle in Dutch, as well as poetry and other notes. The *Rotterdamse kroniek* forms part of a handbook for town secretaries. It consists of two parts: the first part covers the period 1315-1427; the second part the period 1462-88; in all probability the second part was written simultaneously with the events. The chronicle is interesting because of the often explicit comments on political events. It reflects the perspective of a civil servant of a modest town on the turbulent history of Holland and Rotterdam. In the early 16th century, Jan's son Cornelis Janszoon, wrote a continuation. Later continuations were added to the year 1590. Manuscript: Rotterdam, Gemeentearchief, Oud StA inv. no 690, fol. 254^r-278^v.

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ROBERT STEIN

Jan of Komorowo

ca 1470-1536. Poland. Franciscan chronicler and preacher, warden of the friaries in Vilnius, Warsaw and Poznań, minister of the Polish province of the Observants. He was a delegate of the Polish province to the Chapter General in Rome (1517) and Lyon (1518).

His Latin chronicle *Memoriale ordinis Fratrum Minorum* relates to the organisation and pastoral activities of the Polish province of the order and is one of the more interesting monuments of monastic historiography in Poland. It survives in two copies, Kraków, Biblioteka Czartoryskich, ms. 3793 and Kraków, Biblioteka Jagiellońska, ms. 3539, and a lost third manuscript from the Biblioteka Krasieńskich in Warsaw was edited before it was destroyed. The Warsaw text ends in 1503, but the others continue to 1536.

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MIECZYSLAW MEJOR

Jan van Boendale

[Jan de Clerc]

ca 1280-1351. Low Countries. Town clerk of Antwerp (Brabant, Belgium); closely involved with the Brabantine political elites. Author of historical and didactic works in Middle Dutch, including *Brabantsche Yeesten* (History of Brabant) and *Van den derden Eduwaert* (On Edward III).

The *Brabantsche Yeesten* are a rendering in vernacular verse of Brabantine dynastic history from its oldest progenitor, Pippin I (7th century) to Duke John III (reigned 1312-55), paying special attention to the 'Brabant ancestors' who were active during the crusades: Charlemagne and Godefroid de Bouillon. A first version, commissioned by the Antwerp alderman Willem Bornecolve, was completed in 1316. Later Jan

himself continued this work in 1318, ca 1324, ca 1335, 1347 and 1351, at the same time revising the previous four books. In its most elaborate form, the text runs to some 16,000 lines. It is arranged in five books, ordering the history of the Brabant dynasty according to the development of its status. The first three books consist mainly of excerpts of → Jacob van Maerlant's *Spiegel Historiae*; the fourth book is largely a translation of the → *Chronica de origine ducum Brabantiae*. The fifth is original writing by Jan himself, and is a key source of information for the political history of Brabant, Jan being an exponent of one of the main players, with detailed knowledge of the balance of power. Here, the town's view that the duke was the representative of the Brabant *Bonum commune* finds its most elaborate expression. In 1322 and 1332 Jan made two abridged versions of this chronicle, both entitled *Korte kroniek van Brabant* (Short chronicle of Brabant).

With the exception of one fragment, all five existing manuscripts of the *Brabantsche Yeesten* date from the 15th century. Only one of these is illustrated. The *Yeesten* proved very influential in the 15th century. They were translated into Latin, or at least used as the guiding source, by → Petrus de Thimo, → Emond de Dynter and the anonymous author of the *Chronica de origine ducum Brabantiae*. Courtier Jan van Edingen translated the *Yeesten* into French. They were also the main source for the anonymous → *Alderexcellentste Cronijcke van Brabant*, printed in 1497. In the second quarter of the 15th century an anonymous poet added a sixth and a seventh book to the *Brabantsche Yeesten*, totalling around 30,000 lines and bringing history up to the year 1430. The *Yeesten* survive in six main manuscripts. One of the earliest, ca 1430, is the Kluit manuscript, which contains autograph text by Petrus de Thimo (Leiden, UB, Ltk. 1019). The Affligem manuscript (Brussels, KBR, ms. IV 684-685, ca 1445) contains books 4 and 5, in part beautifully illustrated.

Van den derden Eduwaert is a small vernacular rhyme-chronicle (2018 lines) of Edward III of England's 1338-40 campaign in France, parts of which were incorporated in the *Brabantsche Yeesten*.

In addition to his historical work, Jan wrote several rhymed didactic treatises of historiographical importance. In *Der leken Spiegel* (Layman's mirror, ca 1325-30), he inserted lengthy expositions of biblical and papal history. In one

long and remarkable chapter of this work, he analyzes the obligations of a poet with regard to historical truth. In *Jans Teesteye* (Jan's testimony, ca 1330-34) and the *Boec van der wraken* (Book of divine vengeance, 1346, continued in 1351) he uses an abundance of historical examples to illustrate his views about the social issues of his time.

See also: → *Brabantsche Yeesten* Continuation.

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ROBERT STEIN

Jan van Heelu

late 13th or early 14th century. Low Countries (Brabant). Author of the *Yeeste van den slag van Woeringen*. Jan came from Helen near Zoutleeuw, and was probably a commander of the Teutonic Order in Bekkevoort near Diest.

The *Yeeste van den slag van Woeringen* (History of the battle of Worrigen) or *Rymkronyk* was written between 1288 and 1291. It relates in verse the battle between John I, duke of Lower Lorraine and Brabant, and among others Reynold I, count of Guelders, fought in 1288 to the north of Cologne. As victor John I took control of the duchy of Limbourg. In the prologue a parallel is drawn between the events preceding the battle and the Biblical story of the tyrannical Pharaoh and the Jews. Apart from the prologue the text consists of two parts: the first relates more elaborately the life of John I and the events which took place in the five years preceding the battle, while the second and more extensive part offers an epic account of the battle itself. In this part Jan first relates the events of the battle in chronological order, after which he gives an account of the heroic deeds of a long list of individual Brabantine knights. Jan dedicated this text to Margaret of York, daughter of Edward III and engaged to John II (crown-prince of Brabant) as a means for her to learn Dutch.

The *Yeeste* survived in one 15th-century manuscript (The Hague, KB, 76 E 23); fragments were inserted in a 15th-century copy of → Jan van

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SJOERD BIJKER

Janko of Czarnków

[Jan, Janek, Janko z Czarnkowa]

ca 1320–87. Poland. Son of Bogumił, the alderman of Czarnków (Greater Poland), a country gentleman probably from Ruszków near Opatów (Lesser Poland). His brother Szymon and his nephew Henryk worked in the royal chancellery. Janko of Czarnków was a lawyer who held office as canon of Butzen in Mecklenburg until 1356 and of Poznań, as cantor in Wrocław, as a diplomat in Avignon (1362–66), as archdeacon of Gniezno from 1367, and as crown deputy chancellor of the treasury during the years 1366–71. In 1372 he was exiled from Poland for the theft of the royal insignia from the tomb of Kazimierz the Great, and spent time in Silesia, the Czech lands (Prague) and Brandenburg (Lebus), returning to Poland by the end of 1374.

After his return from Butzen in 1356, he began to gather materials with the intention of writing a history of Poland after 1333. Around 1360 he began *De morte Wladislai Lokytek regis Poloniae, De coronacione Kazimiris regis* a chronicle of the years 1333–41, but he never completed it. In the years 1367–70 he made five chronicle notes, so-called *Memorabilia Wladislaviensis*, an annalistic account of the years 1345–53. After his return from exile he continued his work. Removed from political activity, he settled again in Gniezno. His intention was now to compile a chronicle of the Polish history from the earliest times up to the 14th century. At this time he probably wrote (or

possibly reworked) the → *Chronica Poloniae maioris* on the history of Poland until 1273, and he added a note to the *Calendario Wladislaviensis* (1335–75).

Above all, he wrote the so called *Chronicle of Janko of Czarnków*—a kind of a diary presenting a one-sided point of view, that of an opponent of the succession of the Angevin dynasty to the Polish throne, on the history of the reign of Louis I (1370–84) in Poland. It is originally divided into 116 chapters, but only 113 in modern editions, as chapters 1–2 reproduce his own chronicle of the years 1333–41, and chapter 3 is a fragment of the → *Chronicon Cracoviensis* (Kraków cathedral chronicle). This work survives in 15 medieval manuscripts, including Vatican, BAV, ottob. lat. 2068, fol. 159^v–194^v.

All of Janko's own works together with others he collected, were collated by him to form the corpus known as the → *Chronica longa seu magna Polonorum seu Lechitarum*.

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MAREK DERWICH

Jans [der] Enikel

(Jans the Grandson)

ca 1240–post 1302. Austria. A high-ranking member of the Viennese patriciate. Author of *Weltchronik* (World Chronicle) and *Fürstenbuch* (Book of Princes) in Middle High German verse.

Probably started by 1272, though an alternative view places it in the 1280s, the *Weltchronik* recounts the history of the world from the creation until 1250 in ca 30,000 lines of verse. Apparently modelled conceptually on the *Weltchronik* of → Rudolf von Ems and the → *Christherre-Chronik*, but not using either directly, and on the → *Kaiserchronik*, which is a major source, it presents first Old Testament narratives (about half the chronicle) and then tales from Greece, Rome and mediaeval Europe. The view that much of the narrative is taken from → Honorius Augustodunensis has been discredited. Rather, Jans assembles material from a variety of sources, including oral traditions, which he reworks freely, preferring a good story to an authoritative report. There is an amusing account of events on Noah's ark, a scandalous story of Charles the Great, and the first German tale of Pope Joan. The life of Frederick II is recounted fully, and the hint of his possible return from the dead gives the final verses an eschatological note: *die einen jehent mit grözem schal, / daz er si erstorben / und in ein grap verborgen, / sô habent sümlich diesen strît, / er leb noch in der werlt wît. / welchez under den beiden si, / des mæres bin ich worden frî* (Some proclaim loudly that he is dead and hidden in a grave, but others hold that he is still at large in the world. Which of the two is correct? I'm sure I have no idea! 28952–8).

Five manuscripts contain the *Weltchronik* complete or almost complete, the earliest of which (Munich, BSB, cgm 11) dates from roughly 1340. The Leipzig manuscript (UB, Rep. II.116a) has inserts and a continuation which may reflect a revision by Jans himself. Sections of this chronicle also appear in compilations by → Heinrich von München and others. Jans' concept includes a cycle of ca 250 framed miniatures, which can best be seen in the Regensburg manuscript (Thurn und Taxis Hofbibliothek, ms. Perg. III) [Fig. 38].

Written after the *Weltchronik*, from which it borrows, the *Fürstenbuch* recounts the history of Vienna from its foundation until 1246, where it breaks off abruptly after 4258 lines of verse. This is the earliest town chronicle in German, and the only

witness to some of the events under the House of Babenberg. There are interesting accounts of the foundation of the Scots monastery in Vienna, the imprisonment of Richard Lionheart, and Minnesang at the Viennese court. The *Fürstenbuch* was an important source for a number of later Austrian chronicles, including → Ottokar von Steiermark and Thomas → Ebendorfer. There are seven surviving manuscripts, four of them in the National Library in Vienna: the edition follows ÖNB, cod. 2733. *Editio princeps* by Hieronymus Megiser (Linz 1618).

Jans is important as the first urban chronicler in the German language. Although he shows the influence of both pious and courtly traditions, he sometimes appears rather to parody these, and obviously enjoys scurrilous humour at the expense of people in positions of power. The patrician perspective comes across in many of the Biblical stories, where for example Abraham's tent becomes a house with an inner courtyard, Joseph's administration of Egypt is marked by his ruthless business instinct, and the trials of Job are replaced by losses which would have been painful to a mediaeval trader. Jans questions the view that the story of Noah's sons justifies the dominance of the nobility, arguing that we are all alike descended from Adam, a telling statement of the new urban self-awareness. His access to Jewish material, which he contrasts objectively with Christian equivalents, reflects urban contacts which would not have informed his monastic or courtly predecessors.

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GRAEME DUNPHY

Jarloch of Milevsko

[Gerlach von Mühlhausen]

ca 1165–1221/34. Germany, then Bohemia. Born probably in the neighbourhood of Würzburg, he was educated in Oberzell near Würzburg (1174–7). About 1177 Gerlach was taken by



Fig. 38 Jans der Enikel, *Weltchronik*. Noah releases the animals from the ark, among them the ram which discovers the wine. Regensburg, Thurn und Taxis Hofbibliothek, ms. Perg III, fol. 17^v.

Gottschalk, abbot of Želiv, to Bohemia, where he naturalised, so that he used also the Czech form of his name, Jarloch. In 1185 he became abbot of the Premonstratensian monastery in Milevsko (southern Bohemia).

Between 1214 and 1222 he continued the unfinished Latin Annals of → Vincent of Prague in the form of larger annals for the years 1167–98. Even this continuation remained unfinished. Jarloch reflected the political and ecclesiastical history of Bohemia from the perspective of a representative of the internationally organised church order in connection with the situation in the Empire and with current events in European politics, including a narrative of the third crusade borrowed from → Ansbert. He also pays special attention to the arrival of Premonstratensians in Bohemia and to his benefactor Gottschalk in particular. Besides his own memories and the testimony of eyewitnesses, his sources include the lost Latin annals of Strahov and various letters and documents.

The sole manuscript is Prague, Strahovská knihovna Kláštera premonstrátů v Praze, DF III 1, ca 16 folios, with autographical corrections, notices, and additions. The work was used as a source of material by Přibík → Pulkava of Radení, and probably also by the so called → Dalimil.

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MARIE BLÁHOVÁ

Jaume I of Aragon

1208–76. Aragon/Catalonia (Iberia). King of Aragon 1213–76. Author of the *Llibre dels fets* (Book of deeds). Written in Catalan prose, dictated by the king, probably during the last five years of his life. About 160,000 words in length, it is a history of Jaume's early life (1208–29), his successful military campaigns in Majorca (1229–35), Valencia (1232–58) and Murcia (1264–6), and his political relations, especially with Navarre, Castile, Urgell and the papacy. As the king's own version of events, it was intended for the use both of a general public and his successors, though the work had little popularity outside of the family circle. An eyewitness account, with little evidence of outside influences except possibly for a few poems concerning his forebears, it is one of the great works of medieval Catalan literature and one of very few medieval royal autobiographies. However, it can only be used with caution for the analysis of Jaume's reign. The work of a master storyteller, who manipulates the events of his life to suggest his every act was motivated by a singular devotion to God, it is the history of what James believed he should have said, done and believed. The work survives in eight medieval manuscripts. The earliest is of 1313, a Latin translation by the Dominican Pere → Marsili of a Catalan original now lost. The earliest extant Catalan text is that of the monastery of Poblet in 1343, now in Barcelona, BU, ms. 1016. The Latin version is found in Barcelona, UB, ms. 64 (dated 1314).

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DAMIAN SMITH

Jean d'Antioche [Harent d'Antioche]

fl. late 13th century. Palestine. Translator into Old French. Jean belonged to the Hospitalers; his

name refers to his stay in Antioch before the conquest by the Mamelukes in 1268; he then moved to Acre, where in 1282 (or 1272—both dates are in the manuscript, Chantilly, Musée Condé, 433, likely autograph) he translated Cicero's *Rhetoric* as the *Rettorique de Marc Tullies Ciceron* at the request of Guillaume de Saint-Étienne. This translation is signed *Johan d'Antioche, que l'en apele de Harens*. He is probably identical to the Harent d'Antioche who signed the translation of → Gervase of Tilbury's *Otia Imperialia*, known as *Le livre de grant delict* or *Le Passetemps imperial* (Recreation for an Emperor), preserved in a sole manuscript (Paris, BnF, fr. 9113, 15th century) and based on manuscript N of the Latin text (Vatican, BAV, lat. 933). Jean is probably himself the author of four short exempla inserted to replace missing chapters of the source manuscript. In Book II.17 he transcribes a long quotation of Brunetto Latini's *Tresor* on Frederick II and his son Manfred, thus updating the list of emperors which Gervase finished in the 1220s.

Jean should not be confused with the sixteenth-century Byzantine historian → John of Antioch.

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CINZIA PIGNATELLI

Jean d'Enghien

15th century. Low Countries. Flemish knight, who was the lord of Kestergat (West of Brussels) and was in the service of Philip the Good from 1420. He wrote a French chronicle of Brabant up to 1288. The chronicle starts with the Flood and finishes with the Battle of Woeringen in 1288. He draws on the work of → Jan van Boendale, → Emond de Dynter, → Hugh of Fleury, and the → Pseudo-Turpin amongst others. There are four books, of which the fourth fills nearly half the chronicle. There may have been a fifth, lost book.

Three manuscripts survive: Brussels, KBR, 21266, fol 1^r–159^v (15th–16th century); KBR, 21983–4, fol. 2–271 (17th century or later); & London, BL, add 18290 (15th century).

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PETER S. NOBLE

Jean de Haynin

1423–95. France. Burgundian knight, writing in French. His *Memoires* cover the period 1466–77. He used his own notes, mostly made shortly after the events described, and is strongly pro-Burgundian. Although mainly interested in war—his narrative goes from the war of the League of the Public Weal to the executions of Hugonet and Humbercourt—he also describes the wedding of Charles the Bold. The work can be divided into two parts. The first, 1466–70, the more valuable, is largely an eyewitness account. The second, 1470–7 is based on second-hand information. Jean's style is unadorned with rhetoric. There is one manuscript: Brussels, KBR, II 2545.

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PETER S. NOBLE

Jean de Joinville

1224–1317. France. Friend and biographer of Louis IX of France (St. Louis). The son of Simon de Joinville, seneschal of Champagne, and Beatrice d'Auxonne, he was knighted in 1245 and accompanied Louis on the seventh Crusade (1248–54). In 1250, the king and his troops were captured by the Mameluks in al-Mansourah. After their release, the king and his remaining advisors travelled into Syria, where Joinville and Louis IX forged an intimate friendship that lasted well beyond their return to France in 1254. However he refused to participate in Louis' new crusade in 1267. Louis died in Tunis in 1270 and was

canonized in 1297 after a papal inquest at which Joinville gave evidence.

At the behest of Queen Jeanne de Navarre, wife of Philippe le Bel, Joinville composed a vernacular life of Louis, his *Vie* or *Histoire de Saint Louis*, completed in 1309 and dedicated to Jeanne's son, Louis le Hutin. There are two copies: Paris, BnF, fr. 13568 (probably 14th century) and fr. 10148 (16th century). Joinville divides his work into two main parts, first a testimony of Louis' saintly comportment and, second, accounts of the king's chivalric exploits. Both ideas converge in four illustrations in the later manuscript depicting particularly selfless moments known as the *4 grans faiz* (four great feats): when Louis went ashore at the siege of Damietta; when he refused to hide during the retreat from al-Mansourah; when he remained in the Holy Land for four years despite 30:1 odds; and finally, when he refused to desert his men aboard the vessel shipwrecked along rocks at Cyprus. The spectacular narrative of the death of the king follows the eyewitness account of Louis' fifth son Pierre. The chronicle presents a very personal account of the king's exploits, which reveals much about Joinville himself; there are accounts of financial hardships, dangerous sea voyages, disease, and an undisciplined crusading army, and many digressions, including some on Muslim customs.

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DANIEL E. O'SULLIVAN

Jean de Langhe

[John of Ypres, de Ipra; Iohannes Longus, le Long]

ca 1320 (?)–2 January 1383. France. Born in Ypres (modern Belgium), he became a monk and (from 1365) abbot of the Benedictine abbey of St. Bertin near Théroutanne in the County of Flanders. Author of the *Chronicon Sancti Bertini* (also known as the *Chronicon Sithiense*).

Written shortly before 1383, the chronicle is a compilation of older historical narratives (most

notably the 10th-century *Gesta abbatum Sithiensium* of → Folcuin of St. Bertin and his 12th-century continuators), hagiographies and archival sources. It deals with the history of the abbey and its leaders from the foundation in 590 until 1292. Its importance lies in the fact that it contains information from a number of sources that are now lost. At least 27 manuscripts have been preserved, nine of these in the municipal library of St. Omer: BM, 739–41, 743–45, 811–12 & 818; others include Arras, BM, 402 & 668; Boulogne-sur-Mer, BM, 147; Brussels, KBR, 3366 and Paris, BnF, lat. 5438. Some 15th-century manuscripts are preceded by full-page miniatures representing the monastic community and its patrons.

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STEVEN VANDERPUTTEN

Jean de Magnicourt

ca 1415–post-1507. France. Lord of Verchin-en-Ternois. Between 1458–68 he wrote a continuation of the chronicle of → Enguerrand de Monstrelet (1444–67) in twelve chapters. Sources include the → Pseudo-Turpin Chronicle, Jean → Froissart and chronicles of Flanders and Liège. There are two manuscripts (location uncertain). One, only two folios in length and containing a description of the battle of Azincourt, is probably still in the château de Trancourt.

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PETER S. NOBLE

Jean de Noyal [Desnouelles]

d. 1396. France. Abbot of the Benedictine monastery of St. Vincent in Laon between 1367 and 1396. Author of two world chronicles, the French *Miroir historial* and a lost Latin *Historialis Collectarius*.

The *Miroir historial* originally recounted history from the creation until 1380 in twelve books. However, the first nine books are lost. The last three books (x–xii) are preserved in a sole manuscript, Paris, BnF, fr. 10138 (191 fol.), of the mid-15th century, containing several unfinished features. Excerpts from Books vii–xii are to be found in the 17th-century BnF, Baluze 60). Books x–xii cover the years 1223–1380 and concentrate on the history of France, the Holy Roman Empire, the Holy See and the Iberian Peninsula. The Muslim rulers, the Mongols and the geography of the Near East are described in brief. The *Miroir* also has a local perspective, and minor events from Northern France are given considerable space.

The only original parts of the chronicle are those concerning the history of Laon. The rest is a compilation based on → Guillaume de Nançis' *Chronique amplifiée des rois de France* with its continuation, → Martin of Opava's chronicle of popes and emperors, → Bernard Gui's *Flores chronicorum*, the anonymous → *Chronique normande du XIV^e siècle*, → Oliver of Paderborn's *Historia Damiatina*, Haymarus monachus florentinus' *Epistola patriarchae Iherusalem* and → Giovanni da Pian del Carpine's *Historia Mongalorum*. The last three sources are probably translated from → Vincent of Beauvais' *Speculum historiale*. Jean de Noyal's narrative style is not strictly chronological, providing sometimes two or even three different versions of the same event.

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normande du xiv^e siècle, 1882, lviii–lxiv. *RepFont* 6, 549.

PER FÖRNEGÅRD

Jean d'Outremeuse

[Jean des Preis; des Prés; Johannes Ultramosanus]

1338–1400. Low Countries. Clerk from Liège. Author of several works in different genres in French including historical texts, most importantly the *Chronique abrégée*, the *Geste de Liège* and the *Myreur des Histors*. His *Ogier le Danois* is a *chanson de geste*, which presents Radus Des Prés, Ogier's right hand man, as Jean d'Outremeuse's ancestor. He also wrote a *Trésorier* of precious stone s. Compared to his Liège contemporary Jacques de → Hemricourt, Jean d'Outremeuse is seen as less serious, judicious and reliable, more poetic, verbose and superficial.

The *Chronique abrégée*, or *Chronique en bref*, runs from the fall of Troy to 1400. However it seems to have survived only as part of the *Myreur des Histors*.

The *Geste de Liège* is a verse chronicle of Liège in 53,000 lines from the foundation of Tournay to the end of the 14th century. Most of the third volume and some of the second are lost. It is useful for the biographies of bishops and the details of wars and councils. There are nine manuscripts of which the earliest is Brussels, KBR, 10989, probably written in 1523. The others are mainly 16th century and incomplete.

The *Myreur des Histors* is a universal history from the Flood to the end of the 13th century. The author made an immense effort to be as accurate as possible and over 73 different sources have been identified. Sections of Jean's *Ogier le Danois* are included, as is the *Geste de Liège*. Nearly all the surviving sixteen manuscripts are in Brussels of which the earliest are Brussels, KBR, 10455 (ca 1440) and 10456 (1440–5).

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TANIA VAN HEMELRYCK
PETER S. NOBLE

Jean de Roye

ca 1425–early 1490s. France. Chamberlain and counsellor to Louis XI, secretary to the duke Jean II of Bourbon and author of a chronicle known as the *Chronique scandaleuse*. Born to a high-ranking Parisian family, he was appointed notary at the Châtelet in Paris at the beginning of Louis' reign. In 1465, he became secretary to Jean and warden of the Hôtel de Bourbon. His chronicle has been known since the 16th century as the *Chronique scandaleuse* due to his critical views of Louis XI's reign. There are two surviving manuscripts (Paris, BnF, fr. 2889 and 5062). The former starts *in medias res* with Louis XI's entry into Paris on August 31, 1469 and ends abruptly with the battle of Guinegate (7 August 1479). The latter, which bears Jean de Roye's signature, narrates the events between 1460 and March 1479. Parts of the *Chronique scandaleuse* were subsequently compiled into other texts, such as Jean le Clerc's chronicle (BnF, Clairambault 481), Robert → Gaguin's *Compendium supra Francorum gestis*, and Antoine Vêrard's edition of the *Chronique martiniane* (see Sébastien → Mamerot).

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CRISTIAN BRATU

Jean de St. Gelais

early 16th century. Northern France. Author of *Histoire de Louis XII, roy de France, Père du peuple* (History of Louis XII, king of France, father of the people), a work in vernacular prose, composed in 1510. This work is frequently quoted by historians because of the author's familiarity with the French court, allowing him to give valuable insights into the administrative structures and the private life of Louis; it awaits a modern edition. Manuscript: Vienna, ÖNB, cod. 2588 (dated 1510).

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FRANÇOISE HAZEL MARIE LE SAUX

Jean de Stavelot

[Johannes Stabulensis]

1388–1449. Low Countries. Chronicler, poet, illustrator and painter. The son of the deputy mayor of Stavelot, he became a monk in the Benedictine Abbey of St Laurent in Liège in 1403. He wrote two chronicles, one vernacular, the other Latin.

Composed between 1411 and 1447 the vernacular *Chronique liégeoise* covers the years 1400–47. It continues the chronicle of → Jean d'Outremeuse (for which it forms the fifth book) and in its turn is continued by → Adrian of Oudenbosch up to 1482. Jean de Stavelot is particularly interested in the schism between Benedict XIII and Urban II, in the Bishops of Liège, John of Bavaria and John of Heinsberg, and in general and ecclesiastical history, for example the Hussite Crusade of 1421 and the coronation of Frederick III in 1442. The *Chronique* was later used as a source by → Humbert

de Pas de Wonck. It is found in the manuscripts Brussels, KBR, 10455, 10456 & 10457–62.

The Latin chronicle was once believed lost, apart from fragments in an early print by Joannes Chapeavillus (Liège, 1616). However, BALAU was able to identify as Stavelot's a text transmitted anonymously in some eight manuscripts. It covers the years 1364–1428 in an expansive but annalistically structured account, focussing like the vernacular work on the affairs of the Liège bishops. Good manuscripts include Brussels, KBR, ms. 9841 and 21822.

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GRAEME DUNPHY
CHRISTIAN DURY

Jean de Venette

ca 1307–70. France. Author of a Latin history of the mid-14th-century. A Carmelite from the village of Venette near Compiègne who usually lived in Paris in the Carmelite house of the Place Maubert. He spent two years (1354 and 1368) in Reims. Almost certainly a different person from the Carmelite Jean de Venette who in 1357 wrote a huge poem of some 40,000 lines in French entitled *Les Trois Maries*.

The chronicle has been incorrectly considered to be a continuation of the chronicle of → Guillaume de Nangis because it happened to appear in some of the same manuscripts. It runs from 1340 to early 1368 and is particularly concerned with events in the Paris region, Picardy, Champagne and Normandy. To a lesser extent its interests spread to Flanders, Orléans and Brittany. Written over a long period it has many gaps, especially for the years 1342–5 and 1349–54. The style is sober and clipped with no digressions, but contains many Gallicisms. With a strong desire to be reliable John describes events he witnessed such as the Black Death and the revolt in Paris of Étienne Marcel. He devotes much space to natural phenomena and their economic consequences: stars or meteorites, unseasonable weather, epi-

demics, famine, variations in prices and exchange rates. Unlike his contemporary chroniclers he is sympathetic towards the peasants and hostile to the nobility. While he condemns the revolt of the peasants, he understands their exasperation. He remarks on the emergence of a French patriotism, hates the English and praises people like Ferré who offer resistance to the invaders. His attitude is close to that of the ordinary Parisian. His text, which survives in such manuscripts as Lyon, BM, 228, was first published by Luc d'Achery in *Spicilegium* III.

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RÉGIS RECH

Jean de Vignay

ca 1282/5–post 1335. France. Originally from Normandy, law student, priest and hospitaller of Saint-Jacques du Haut-Pas. He made French translations of works in various genres. His *Miroir historial* is a very faithful rendering of the entire Latin text of → Vincent of Beauvais' *Speculum historiale*. On the other hand, the *Chronique de Primat*, a translation of → Primat's Latin chronicle, is a puzzling text in that the Latin original is now lost, except for the extracts borrowed by → Guillaume de Nangis. As he used Primat's chronicle as a continuation of the *Speculum historiale*, Jean kept from Primat only the events from 1254 to 1285. While all of Jean's *Chronique de Primat* is found in a single manuscript (London, BL, Royal ms. 19.D.i), 13 multi-volume copies of the *Miroir historial* remain, the majority lacking one volume or more. His *Oisiveté des emperieres* translates the *Otia imperialia* of → Gervase of Tilbury, and the *Légende dorée* is a translation of the *Legenda aurea* of → Jacob of Voragine.

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LAURENT BRUN

Jean de Wavrin .

ca 1400–ca 1475. Flanders (Low Countries). Author of a French-language chronicle on English history. Born around 1400 (his chronicle describes him as 15 years old when he was present at the battle of Agincourt), Jean de Wavrin was the illegitimate son of a Flemish nobleman who followed a military career in the Burgundian and English armies. After the Treaty of Arras (1435) he returned to the service of Duke Philip the Good of Burgundy and married Marguerite Hangouart at Lille (1437). Duke Philip legitimised Wavrin in the same year and employed him in diplomatic and administrative positions, which led him (amongst other destinations) to Rome and England. Wavrin's service led to social advancement: knighted and entitled with the lordship of Forestel (1442), he became *chambellan* (chamberlain, 1462) and *conseiller* (counsellor, 1465) of Duke Philip and frequently fulfilled diplomatic missions to the English court. He died between 1472–5.

A famous bibliophile, Wavrin assembled an impressive library of mainly chivalric romances, works on ancient history and didactic texts. The collection contained many illuminated works, often executed by the so-called "Master of Wavrin". In ca 1446 he began compiling the first redaction of his *Anchiennes cronicques d'Engleterre* (Ancient chronicles of England)—four volumes on the history of England up until the death of Henry IV (1413). From ca 1455 he wrote two additional volumes on the period until 1471. The entire work is dedicated to Jean's nephew Waleran de Wavrin. Its prologue dates from ca 1461 and refers to a seventh volume of which no traces are known.

One richly illuminated complete manuscript, previously owned by Louis of Bruges, is extant (Paris, BnF, fr. 74–85). Incomplete manuscripts are conserved at Vienna (ÖNB, cod. 2534; vol. 1), The Hague (Koninklijke Bibliotheek, ms. 133 A 7; vols. 2, 3, and 5), Baltimore (Walters Art Gallery, ms. W. 201; vol. 4 of the Hague manuscript), London (BL, Royal ms. 14 E IV and 15 E IV; vols. 3 and 1), Paris (BnF, fr. 71–72, 87, 2807, 20358 & 20359) and San Marino CA (Huntington Library,

HM 28562). Large parts of the work are compiled from older material, but Wavrin frequently adds to his sources (especially the *Brut* tradition and → Geoffrey of Monmouth for the early period).

The chronicle becomes more elaborate towards Wavrin's own time. It relies mainly on → Froissart for the 14th century, then on → Enguerrand de Monstrelet, his anonymous continuator, → Jean Lefèvre, and → Jacques du Clercq, resulting in a stronger focus on French history for this period. Volume 5 is of particular interest for the history of southeastern Europe: it furnishes a detailed description of the Burgundian crusading army's actions in the Black Sea region (1444–6), based on the oral account of Waleran de Wavrin, the *lieutenant et capitaine general* (lieutenant and commander) of the expedition.

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KLAUS OSHEMA

Jean le Bel

[li Bials; le Beaulx]

ca 1290–1370. Low Countries. Canon of Saint Lambert of Liège, from a Liège aristocratic family. Author of a Middle French (Picard) chronicle written in the third quarter of the 14th century,

probably in two or three phases. It covers the beginnings of the Hundred Years War and the reign of Edward III of England, from 1326 to 1361. The work is known as *Chronique*, but in the prologue it is called *Vraye hystoire du proeu et gentil roy Edowart* (True History of the Valiant and Noble King Edward).

Though a cleric, Jean led a noble lifestyle and took part in Edward's Scottish campaign of 1327, of which he provided a lively account that throws light on the practicalities of warfare and the experiences of soldiers in the field. Jean included an ethnographical description of the Scots and of the way they fought against the English. During the 1327 campaign he was amongst the followers of John of Hainault, lord of Beaumont (d. 1357), to whose household he had belonged in his youth and at whose request he composed his chronicle. According to → Jean d'Outremeuse, John of Hainault corrected an early version of the chronicle, of which then two copies were made, one for himself and one for the author.

Jean's chronicle survives in a single complete manuscript (Châlons-en-Champagne, BM, 81) as well as in fragments quoted in the work of Jean d'Outremeuse. The Châlons manuscript was not discovered until 1861, but Jean's chronicle was already known through explicit references to it in → Froissart's *Chronicles*, which began as a continuation of Jean and copied very substantially from it. Many famous passages in Froissart's work are in fact borrowed from Jean, including the description of the Scottish campaign of 1327, the death of the Scottish king Robert the Bruce, the sieges of Hennebont and Calais, and the battle of Crécy.

Jean wrote in a clear and sober prose style, avoiding artificial literary language. He had a talent for describing a complete situation by singling out significant details. He used vivid and direct imagery. Jean did not use written sources, but based his chronicle on his own experiences and on eyewitness accounts. He declined to describe events for which he had no reliable information and reacted against the untrustworthiness of certain rhymed chronicles. His positive attitude towards Edward III did not prevent him from recording the alleged rape of the countess of Salisbury by Edward. This story lacks any basis in fact and was inspired by anti-English propaganda.

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GODFRIED CROENEN

Jean Lefèvre de St. Rémy

[Jean Charolais; Jean Toison d'Or]

1396–1468. Northern France. King-of-arms of Philip the Good, Duke of Burgundy. Author of a French-language chronicle, the *Chronique ou Mémoire sur l'institution de la Toison d'Or* (Chronicle and Dissertation on the Institution of the Golden Fleece), which was composed between 1462 and 1468. It describes the *faits d'armes* (deeds of arms) in Valois Burgundy between 1408 and 1436, and emphasises the role of the order of the Golden Fleece. An important witness of contemporary events, Lefèvre also produced other texts used by Georges → Chastelain in his own *Chronique* and by the author of the *Livre des Faits de Jacques de Lalaing* (The Book of the Deeds of Jacques de Lalaing). His main source is → Enguerrand de Monstrelet. The best manuscript is Paris, BnF, fr. 5442.

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ESTELLE DOUDET

Jerome

[Eusebius Sophronius Hieronymus]

ca 347–419/20. Eastern Mediterranean. Christian apologist, Bible translator and historian. Born in Stridon, in Dalmatia (precise location unknown). Active in Antioch, Constantinople, Rome and Bethlehem, where he moved in 386 and stayed until his death.

In the late 370s, Jerome discovered a copy of → Eusebius' *Chronici canones* in Antioch and in the lead-up to the Council of Constantinople in 381 took it upon himself to translate it into Latin, augment and correct it, and continue it down to his own time. The work appeared just before the council and seems to have become immediately popular. His translation is the only one that preserved Eusebius' original structure and formatting. Our earliest evidence for written (as opposed to inscribed) *consularia* (see also → *Consularia* and *fasti*) predates Jerome by at least forty years and so it would seem that the West was already experimenting anew with the chronicle format and was ready for the reintroduction of a Latin chronicle on the Greek model, a genre that appears to have been moribund since → Cornelius Nepos and → Pomponius Atticus in the first century BC.

Jerome's major sources for his additions and continuation were: 1. a compendium of Roman history from its earliest origins, of which the → *Kaisergeschichte* formed the last part (a text Jerome calls *Latina historia*); 2. a recension of the *Descriptio consulum*; 3. the → *Continuatio Eusebii Antiochiensis*, which formed a continuation of his copy of Eusebius; 4. → Suetonius' *De uiris illustribus*, which he refers to in his preface; and 5. a similar work, covering famous writers of the reign of Constantine. There were other non-historical sources as well, such as earlier patristic writings and contemporary ecclesiastical documents, and his own knowledge. There is evidence from the manuscripts that various parts of Jerome's translation were compared with the original Greek and corrected by various early readers, and that some of these readers added or changed entries. Some modern scholars have claimed that there was an emended *editio Romana* that Jerome presented to Damasus after his departure from Constantinople, but there is no evidence for this apart from the aforementioned emendations.

There are many surviving manuscripts of the *Canones*, but most are later reworkings (designed

to simplify the complicated structure of the text) or epitomes. FOTHERINGHAM used 16 major manuscripts for his edition; HELM only eleven. The best complete texts are Oxford, Bodleian Library, ms. lat. auct. T II 26 (5th century) and Berlin, SB, ms. Phill. 1829 (early 9th century), the same manuscript that preserves → Hydatius. In the 5th and early 6th century others were inspired to continue the *Canones*: → Prosper, the authors of the → Gallic Chronicle of 452 and the → Gallic Chronicle of 511, → Hydatius, and → Marcellinus comes, and some of these, Prosper in particular, prompted later continuations, which led directly to the earliest medieval chronicles. All medieval chronicles can therefore trace their lineage back directly or indirectly to Jerome and, through him, to Eusebius.

The *editio princeps* by Bonino Mombrizio was published in Milan ca 1475 from a 15th-century manuscript of a late reworked tradition of the chronicle, but the scholarly arguments over the original form of both Eusebius and Jerome's chronicles meant that a faithful and accurate edition would not appear until HELM's first partial hand-written edition of 1913 and FOTHERINGHAM's edition of 1923. HELM's final complete and typeset edition, with apparatus criticus and extensive historiographical notes, did not appear until 1956.

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RICHARD W. BURGESS

Jewish chronicle tradition

1. Jewish historical writing; 2. Middle East; 3. Italy; 4. Ashkenaz (mainly Germany); 5. Southern France; 6. Sepharad and North Africa; 7. Generic questions.

1. Jewish historical writing

The Jewish tradition of historical writing is of great antiquity. The medieval Jewish chronicle could look back to antecedents of great stature. Among the pre-medieval Jewish writings which are referred to elsewhere in this encyclopedia are the historical books of the Hebrew → Bible (current text form ca sixth century BC); → Artapanus, → Aristobulus and → Eupolemus (all third or second century BC); and → Flavius Josephus and → Justus of Tiberias (both first century AD). These and other classical Jewish writers were among the precursors of the Jewish, Christian and Islamic traditions alike.

Jewish chronicles of the Middle Ages (till ca 1500) were written in a geographically and culturally very diverse area, from Mesopotamia to Spain and from the Rhineland to the coast of northern Africa. Their production took place in scholarly and political centres and often coincided with the flourishing of these centres. Since religious themes were inseparable from political claims, the chronicles often contained political statements, even when their theme was the succession of scholars. Such accounts constitute a genre, the so-called “chain of tradition” (*Shalshelet ha-Qabalah*) of the (Oral) Law.

2. Middle East

In Mesopotamia, the most famous author → Sherira (10th century) was the head of the academy of Pumbedita, which guided and administered Jewish communities throughout

the Middle East and northern Africa. Sherira wrote his history of oral law to the community of Qayrawan who felt intellectually challenged by the rejection of Mishnah and Talmud by the Qaraites (SCHLÜTER, “Auf welche Weise”, 3).

Seder Tannaim va-Amoraim, which was composed toward the end of the ninth century by an anonymous, used as its source a responsum of R. Amram (869–881), the gaon of Sura and head of the other important academy in Mesopotamia (KAHAN, XII; BARON, 202). In its first part, it traces the chain of tradition from Moses to the *saboraim* (sixth or early seventh-century compilers of the Babylonian Talmud) with often detailed information about the scholars (adopted by Rashi and the Tosafists, BARON 202).

Another gaon of Sura, Sa'adya ben Yoseph (882–942) explained the successive stages in the writing of the Mishnah in his *Kitab al-Tarikh* (*Sefer ha-Galuy*, Book of Chronology) (BARON, 203, 211; STROUMSA). Both works, *Seder Tannaim va-Amoraim* and *Sefer ha-Galuy*, responded to the claims of the Qaraites and were in this regard predecessors of Sherira's epistle, but were not cited by him (BARON, 202); Sa'adya defended the validity of the Mishnah and Talmud as written Oral Law by putting their origins into the historical context of catastrophes (SCHLÜTER, “Der verlorene historische Kontext”). It is possible that in 1159, perhaps in Egypt, an anonymous author made use of Sa'adya's *Kitab al-Tarikh* when writing another work of the same title (NEUBAUER, II, x, XI, 89–110). Yehuda ben Bartzillai al-Bargeloni, rabbi of Barcelona (late eleventh and early twelfth century), may in his commentary on *Sefer Yetzirah* have also been influenced by Sa'adya's work (ROTH, 159). Around the same time as Sa'adya wrote his *Kitab al-Tarikh*, Yaqub al-Qirqisani (born in Qirqisia) wrote in 927 *Kitab al-Anwar*, containing a survey of the development of the Qaraites, directed against the Rabbanites (CHIESA, LOCKWOOD).

In the ninth century, probably in Palestine, *Seder 'Olam Zuta* (Smaller World Order, including an excerpt of *Seder 'Olam rabba*) listed the Palestinian leaders of the academy of Tiberias and traced the Palestinian branch of the family of Mar Zutra III, the son of the Exilarch, the representative of the Babylonian Jews, who had become the head of the academy of Tiberias after 520 (NEUBAUER, II, x, 68–87; LAZARUS). In this case, the Qaraites “fully adopted the scheme propounded

by our author which helped sustain their own founder 'Anan's Davidic ancestry” (BARON, 200; ROTH 158).

In 1094, Evyatar ben Eliyah ha-Kohen (b. 1040) aimed with his *Megillat Evyatar* (Scroll of Evyatar, written in rhymed prose) “to prove the legitimacy of the claim of the Jerusalem yeshivah to leadership of the Jewish diaspora (at least in Egypt, Palestine, and Syria)”. The political pamphlet also describes the struggle between Evyatar who became gaon after his father's death and David ben Daniel ben 'Azarya who was supported by the Qaraites (GIL, XI; BARON, 215).

Another political conflict was recorded by Abraham ben Hillel of Fostat in Egypt in 1196. In his *Megillat Zutta* (Scroll of Zutta) he described the reign and disposition (probably by Saladin) of the Nagid Zutta, leader of the Jews of Egypt. He also praised the leadership of Maimonides (Moses ben Maimon, 1135–1204) (BARON, 215).

Maimonides himself included in his Epistle to the Jews of Yemen (*Iggeret Teman*) a brief history of Jewish messianism; and he used *Seder Tannaim ve-Amoraim* in his computation of the forty generations of teachers from Moses to R. Ashi (BARON, 202).

A different perspective and literary production is provided by Nathan ben Isaac ha-Bavli (tenth century) who reported for the community in Kairuwan about the leadership of the exilarch in Baghdad and the geonim of the academies, especially the deposition of the Exilarch Uqba, and the reign of Rav Saadya Gaon (BEN-SASSON, 153; BARON, 213–14).

3. Italy

Another important area of Hebrew scholarship is the southern Italy of the Byzantine Empire. Here *Sefer Yosippon* (→ Yoseph ben Gurion) with its history of the Jews from the Babylonian exile to the destruction of the second Temple and the fall of Masada in 73 was written in the tenth century, and, in 1054, the family chronicle *Megillat Ahima'atz* was written by → Ahima'atz ben Paltiel, covering the the difficult relationships of the Jewish community to Byzantine rulers from the ninth to the eleventh centuries. In the Byzantine Empire, an anonymous author produced a “compilation, listing the names and dates of several Hellenistic and of all Roman-Byzantine rulers down to the fourth year of Nicephoros

(967)” (BARON, 211–212; NEUBAUER, I 185–86). → *Sefer ha-Yashar*, composed in Italy, in the early sixteenth century, was written as an anonymous chronicle of biblical tales.

4. Ashkenaz (mainly Germany)

Whereas *Megillat Ahima'atz* and *Megillat Evyatar* fall into the category of family history, important chronicles of Ashkenaz can be grouped together as chronicles of the Crusades. Three chronicles (and a fourth which is lost) by the → Mainz Anonymous, → Eliezer bar Nathan and → Solomon bar Simson, all writing in Mainz in the first half of the twelfth century or earlier, describe the persecution of the Jews during the First Crusade (1096). Their intentions are to show who among the Christians participated in the persecution and how the Jews reacted, and especially to record their martyrdom (*Qiddush ha-Shem*). → Ephraim bar Yaqob of Bonn gives an account of persecutions during the Second Crusade (1147) as well as of persecutions and cases of *Qiddush ha-Shem* in the second half of the twelfth century in France and England. Another report about the persecutions in 1187/88 in Ashkenaz was provided by → Eleazar bar Judah ben Kalonymos shortly after the events. These are collections of local reports, partly based on letters sent between the communities. An early account of a case of looming disaster in Rouen between 1020 and 1040 is the anonymous *Ma'aseh Nora* (HABERMANN 19–21). Eliezer's and Ephraim's accounts were copied in the early fourteenth century by → Eleazar ben Asher ha-Levi, who included them in his compilation *Sefer ha-Zikhronot*, intended as a universal chronicle. The chronicle of → Salman of St. Goar (first half of the fifteenth century) provides a Jewish perspective on the Hussite movement, and therefore another perspective on “gentile history”.

5. Southern France

The three chronicles of southern France, by → Menahem ben Solomon ha-Meiri of Perpignan, → David ben Samuel of Estelle, and → Isaac ben Yaqob de Lattes of Perpignan are further examples of the interest in *Gelehrtengeschichte* and the transmission of scholarship over centuries as well as of a dependency between the chronicles

themselves; in this they might be compared to the interrelated chronicles of the Mainz Anonymous, Eliezer bar Nathen, and Solomon bar Simson.

6. Sepharad and North Africa

There is a long list of Jewish chronicles from Spain. Some of them show intertextual relationships; for example, the chronicle of → Abraham bar Hiyya of Barcelona (d. ca 1136?) was used by → Abraham ibn Daud (1100–ca 1180) in his universal chronicle *Sefer ha-Qabbalah*. The chronicles of the fourteenth and fifteenth centuries are very diverse: → Menahem ben Aaron ibn Zerah (1310–1385) writes a *Gelehrten-geschichte*; Samuel ibn Senah → Tzartza (fl. ca 1369) describes the tribulations of the Jews of his time due to political unrest; and Hasdai → Crescas (1340–1410/11) reports on the persecution of the Jews in 1391. Profiat → Duran (d. ca 1414) wrote a comprehensive survey of anti-Jewish persecutions from 70 to 1391. → Yoseph ben Tzaddiq of Arevalo (ca 1417–87) is interested in the chain of scholarly tradition including the history of several Spanish kings. In his *Seder ha-Dorot*, → Saadia ibn Danan (ca 1436–93) traced the succession of patriarchs, prophets and sages from Abraham to Maimonides. And → Abraham ben Solomon of Torturiel (b. 1482) wrote a continuation of *Sefer ha-Qabbalah* of Abraham ibn Daud. Finally, Abraham → Zakut (1452–ca 1515), who belongs to the generation of post-expulsion writers, wrote a “world history” and thus founded together with others the Jewish historiography of the Renaissance.

7. Generic questions

Scholarly discussion of medieval Jewish chronicles has sometimes doubted whether this genre existed in the Jewish literature of the Middle Ages at all. Y.H. YERUSHALMI set the bar very high, concluding that there was no historiographical genre in medieval Jewry comparable to that of the other peoples in whose midst the Jews lived, but rather that there were only sporadic “historical writings”. In a discussion of YERUSHALMI’s theses, R. BONFIL has called for caution in view of the scantiness of medieval Jewish historical writing: “There are serious reasons which ought to prevent us from considering this to be a characteristic of Jewish

literary production, as though some substantial difference existed between Jewish and Christian medieval practices of historical writing—compared with what would be produced during the Renaissance, Christian medieval historical writing was equally scarce” (BONFIL, 8).

In response to both authors, the following characteristics should be emphasized: 1) Just as with the Christian chronicles, the Hebrew chronicles sought to discover in the meaning of the events the history of salvation and God’s unseen plan for salvation. 2) There are several chronicles which cover the full span of a universal chronicle. 3) Several chronicles offer unique insights into the complex network of relationships between the Jews and the Jewish community, on the one hand, and the Christian rulers, various individuals and groups, on the other. 4) The argument for the apparent absence of a historiographical genre carries less weight in the light of the difficult transmission situation and the intentional usage of chronicles as model texts for other chronicles.

As this brief overview has shown, in each cultural region Jews developed their own preferences in the subject and style of their chronicles. Despite this diversity, the genre of a Jewish chronicle does indeed exist: for these chronicles all have a common focus on the history of the Jewish religion, of the Jews as a people and of their relationships with non-Jews.

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EVA HAVERKAMP

Jiménez de Rada, Rodrigo

[Rodericus Ximenius de Rada]

ca 1170–1247. Castile (Iberia). Archbishop of Toledo (1209–47) and author of the *Breuiarium catholice historie; De rebus Hispani, sive Historia gothica; Historia romanorum; Historia hugnorum, vandalarum et sueuorum, alanorum et silingorum; Historia ostrogothorum* and *Historia arabum*, all in Latin prose.

The *Breuiarium catholice historie* was written before 1214, possibly as early as Rodrigo’s student days in Paris at the beginning of the century. Found in two medieval and one early modern manuscript, the *Breuiarium* is a sacred history of the time between Creation and the mission of the apostles, interspersed with fragments of profane history. It is a paraphrase of biblical history and → Peter Comestor’s *Historia scholastica*, liberally supplemented with the *Glossa ordinaria*. Rodrigo concludes the *Breuiarium* in the middle of Acts, when Paul and Barnabas announce that they will turn their attention to the gentiles since the Jews have rejected the Christian message. His focus on gentile history in his later works continues the story left off in the *Breuiarium*. The main manuscript is El Escorial, RMSL, X.I.10.

Rodrigo next completed a series of histories that relate the emergence and development of Spain. These later historical works each recount the different invasions of Spain, from the first, by Hercules, to the last, by the Arabs. The first vol-

ume in this series to be completed was his best known work in thirty extant manuscripts, representing two redactions, the *De rebus Hispanie, sive Historia gothica*, a history in nine books of the Spanish kingdoms up to his own day that begins with the world unified and cleansed under Noah before it is divided into regions by Noah’s sons, and fractured into linguistic groups by the fall of the Tower of Babel. Dedicated to Fernando III, its hero was Alfonso VIII, that king’s grandfather, and its greatest triumph was Alfonso’s victory at the battle of Las Navas de Tolosa in 1212. Founded on → Lucas of Túy’s *Chronicon Mundi*, this text established the standard narrative for the history of the peninsula to his time, a narrative that remained largely accepted until the 19th century. It was translated several times in the Middle Ages, including several important translations into Castilian. There are at least 30 manuscripts, grouped in various sub-families and representing two major redactions, one completed in 1243 and the other in 1247. Among the earliest manuscripts are Madrid, BNE, ms. V^o.4.3; ms. 7008; ms. 7104; El Escorial, RMSL, ç.IV.12; and Madrid, Biblioteca Complutense, ms. 143

Next he completed the *Historia romanorum*, the *Historia hugnorum* on the failed barbarian invasions of Spain, and the *Historia ostrogothorum* which ends with the Ostrogoths scattered and partly absorbed into the Visigoths. Like the *Historia arabum*, these short works are found in many manuscripts of the *De rebus Hispanie*. They were all finished by 31st March 1243. Rodrigo had announced in the *Breuiarium* his plan to write a history of the Muslims. The long-promised *Historia arabum* was finished in 1245. It describes Mohammed’s life and the foundation of Islam, and recounts the schism and fracture first of the Christian faith, with the emergence of Islam, and then of Spain itself, invaded and divided by the Muslims. Rodrigo states that he relates the origins of the Islamic religion to help weak Christians avoid being tempted by its teachings.

Rodrigo’s histories share a preoccupation with the origins of peoples and an interest in the triumph of Christian truth and Catholic orthodoxy through the creation, maintenance, fracture, and final recovery of Christian hegemony. Rodrigo’s perspective is encyclopedic, incorporative, and—for its day—global. Edited in part by Nebrija (Granada, 1545), all but the *Breuiarium* appear in Schott (Frankfurt, 1603).

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LUCY PICK

Jocelin of Brakelond

fl. 1173–1210. England. Monk of the Benedictine abbey of Bury St Edmunds in Suffolk, author of a Latin chronicle of his abbey in the time of Abbot Samson of Tottington: *Cronica Jocelini de Brakelonda de rebus gestis Samsonis abbatis monasterii Sancti Edmundi*. Jocelin (whose byname derives from a street in Bury St Edmunds) joined the monastic community in 1173, was made chaplain to the (new) abbot, Samson, in 1182, and thereafter served as guest-master. The prose text covers the period 1173–1202. The unclassical but clear and personal style portraying the day-to-day details of the house is striking (he wonders, for example, about the appointment of a particular prior). CLARKE's translation is rightly subtitled "a picture of monastic life in the days of Abbot Samson." It ends, however, some years before Samson's death in 1210. The work survives in full only in BL, Harley ms. 1005, the *Liber albus* from Bury St Edmunds, and is incomplete in other manuscripts. Jocelin claims also to have written a work on St Robert, though this has not survived. A work dealing with Samson's predecessor, Abbot Hugh, likewise preserved in Harleian 1005, is probably not by Jocelin. The *Cronica Jocelini* is a source of Carlyle's *Past and Present* (1843).

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BRIAN MURDOCH

Jodok of Glucholazy
[of Ziegenhals]

d. 1447. Silesia. Regular canon of St. Augustine in Wrocław. Abbot of the monastery in Wrocław from 1429 on. Graduate of Kraków University. First author of the *Chronica abbatum Beatae Mariae Virginis in Arena*, a Latin chronicle of his own monastery, the final (and only surviving) version of which was produced by Abbot Benedikt → Jonsdorff.

Jodok's version of the chronicle presumably covered the years 1108–1429. It seems Jodok's vision of his monastery's history was formed by prism of biographies of successive abbots hence the text has something of the form of a catalogue of abbots. It also shows features of a reformatory chronicle when it comes to the domestic life in the monastery. It was based on rich source material, especially on documents from the archive of the monastery. Extramonastic problems were also brought up in the chronicle, both Silesian affairs and more general history. Jodok's autobiographical notes have survived in several manuscripts, which depict the most important events of his youth and years of study. It is transmitted in Jonsdorff's autograph, Wrocław, BU, IV Q 205.

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WOJCIECH MROZOWICZ

Joel historicus

fl. early 14th century. Byzantium. All that is known of his person is that he was a monk. He was author of a scarce universal chronicle which modern historians seldom consult because it contains little information not available from other historical sources.

In manuscript tradition the text is entitled *Χρονογραφία ἐν συνόψει* (Summarised chronicle). In form it is a long list of human generations from Creation to the kingdom of Israel and to Jesus Christ as well as of the Roman Emperors up to the year 1204, with no distinction made between the Emperors of greater and lesser importance, even for his own time. Among his sources are the chronicles of → Georgios monachos and the continuation of → Symeon Magistros & Logothete. The date of the text can be deduced from the fact that it ends after the Latin conquest of Constantinople in 1204. According to the author this event should be deprecated because now apparently one brother is rising up against the other.

SCHREINER has suggested that this text is valuable as a source for the intellectual history of the Byzantines, because Joel's inner motivation in writing his text was an apocalyptic one. After the conquest of Constantinople with all its historical consequences he obviously expected the imminent end of the world as it was prophesied by Daniel in the Old Testament, and it was the author's duty to record the whole of history and the succession of reigns and Emperors for a last time. A comparable conception can be found in the work of → Doukas after the final fall of the Byzantine Empire. Two manuscripts for Joel should be mentioned: Vienna, ÖNB, cod. theol. gr. 304, fol. 229–257 (ca 1300) and Vatican, BAV, cod. gr. 483, fol. 104–132 (14th century).

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LARS MARTIN HOFFMANN

Jofré de Loaysa

1248–1305. Castile (Iberia). Archdeacon of Toledo. Chronicler of Castilian kings. Jofré continued Rodrigo → Jiménez de Rada's *De rebus Hispaniae*, documenting events under the last few years of Fernando III, the reigns of Alfonso X and Sancho IV, and part of the minority of Fernando IV. The brief prose chronicle, first written in a Romance vernacular version that is presumed lost, is divided into eleven chapters (218–28) and occupies five folios. A Latin translation by Arnaldo de Cremona survives, commissioned by Jofré himself (Paris, BnF, Arsenal 982). The chapter numbering is contiguous with Jiménez de Rada's work, and the first words, *Post hec*, indicate that he is indeed picking up where Jiménez de Rada's account finishes.

This chronicle did not receive much critical attention until 1898, when MOREL-FATIO published an annotated edition. However it is a useful complement to the *Crónica de Alfonso X*, *Crónica de Sancho IV*, *Crónica de Fernando IV*, and → *Anales Toledanos III*. Jofré is not just a passive observer of events, and frequently comments on the morality of the figures he writes about. Of don Enrique, who served as tutor to the 10-year-old Fernando IV, and who was appointed custodian and judicial authority over his lands, Jofré observed, *venacioni potius et frequenti comestioni quam alteri negotio intendebat et de loco ad locum pro libito discurrebat* (he applied himself to hunting and frequent feasts more than to any other occupation and wandered capriciously from place to place). And at age 16, perhaps influenced by this poor tutelage, the young king chooses to indulge in children's games (*puerilibus ludis*) instead of recovering the lands lost to neighbouring rulers. GARCÍA MARTÍNEZ suggests that it is this critical, narrative voice that lends value and interest to the work, marking a departure from earlier chronicles and into a new era in historical writing.

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LISA MERSCHEL

Johann von Guben

ca 1330–ca 1387. Germany. Scribe to the town of Zittau from 1363, member of the town council in 1381. Author of *Zittauer Stadtchronik* (Zittau Town Chronicle). Written in prose in Central German, probably in the second half of the 1370s, it is a history of the town of Zittau in the Lusatia region of Saxonia covering the time span from 1255 to 1375. The main focus of the work lies on the description of the clashes between the town council and the guilds in the 1360s, in which it clearly sides with the aldermen. Relying heavily on official documents, Johann's chronicle takes on a graphic nature and a credibility alien to many other German town chronicles of the later Middle Ages. Special emphasis is laid on the role of emperor Charles IV, whose personal involvement with municipal affairs is depicted by Johann as financial exploitation of the Upper Lusatia region. After Johann's death his chronicle was declared the town's official yearbook by the council, and was continued by later town scribes with omissions until 1531. It survives in two manuscripts, the best of which is Zittau, Stadt- und Kreisbibliothek, ms. A 88.

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MARTIN PRZYBILSKI

Johann von Posilge

ca 1340–1405. Germany, Poland. From 1376 to 1405 canonical judge for the Diocese of Pomesania. His *Chronik des Landes Preußen* (Chronicle of the state of Prussia) starts from 1360 and ends with events of 1419, so that it must have been continued after his death by somebody else (thus STREHLKE). This assumption of multiple authorship has been

challenged by WENTA, who postulates Johannes of Redden (canonical judge for Pomesania 1411–19; 1430?) as the single author for the whole work. STREHLKE's view remains *communis opinio*, but Johannes may well have been Johann's continuator: the characteristic features of both sections of the chronicle presuppose similar assets of their authors: intellectual open-mindedness, all-round education, thorough knowledge of theology and canon law, and familiarity with events in both the bishop's and the Grand Master's chancelleries. It is safe to assume that both authors studied at the University of Prague.

Johann's chronicle is rightly considered one of finest *Landeschroniken* of Prussia, and indeed of the whole of medieval Europe. This accolade is deserved not least because of the efforts made to report events objectively and to back up the account by inclusion of official documents. The chronicler's interests are no longer dominated by the Teutonic Order but focus on the state of Prussia itself, seeing it as a player in European power politics rather than as an isolated entity. Johann's main sources are → Peter of Dusburg and → Nikolaus von Jeroschin; other sources are the → *Annales Thorunienses* and → Detmar von Lübeck's *Chronik*. The Latin original is lost; but the work is known in a Middle High German translation possibly made in 1422.

The work survives in four 15th-century manuscripts (Berlin, SB, ms. boruss. fol. 213; ms. boruss. fol. 241; ms. boruss. fol. 867; Vienna, ZDO, Hs. 205) and a number of later copies.

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GISELA VOLLMANN-PROFE

Johannes a Leydis

[Johannes Gherbrandi;
Jan Gerbrandszoon, Jan van Leiden]

fl. ca 1465–1500. Low Countries. Carmelite author of Latin and Dutch chronicles of the county of Holland, the abbey of Egmond and the lords of Brederode.

Johannes entered the Carmelite monastery at Haarlem before 1455, and was prior there from 1476. He was prior at Woudsend (Friesland) between 1479 and 1480, and returned to Haarlem as subprior in 1495. He probably died in 1504. He was author of three different chronicles, each transmitted in two distinct authorial versions, reflecting continuous revision of his works over a period of three decades from ca 1467 to the final years of the 15th century.

His first chronicle was a Latin history of Holland, written in 1467–69, preserved in autograph manuscript (London, BL, Cotton Vitellius E.vi) as well as one by the author's confrere Frederik van Sevender (Leiden, UB, BPL 127 D). It was primarily based on the Latin chronicle of Johannes de → Beke, prefaced with a brief universal history commencing with the Fall of Troy, and while the author refers to it as a history of Holland, the title by which it is traditionally known, *Chronicon comitum Hollandiae et episcoporum Ultraiectensium*, reflects the fact that no attempt was made to omit the history of the diocese of Utrecht from Beke's chronicle. The second version, which was written in the fourth quarter of the 15th century, contains expanded hagiographical and genealogical information. It is preserved in a single, incomplete manuscript (Brussels, KBR, 8343).

Commissioned by its abbot Nicolaus van Adrichem he wrote a Latin chronicle of the Benedictine abbey of Egmond, to which the relations between the monastery and the counts of Holland as well as the lords of Egmond are central. An early copy was kept at Egmond (now The Hague, Koninklijke bibliotheek, 132 F 15). The chronicle was interpolated and continued, possibly by the author himself, but also by others, to 1525.

At the request of Jolande de Lalaing, the widow of Reinoud II of Brederode, probably in the late 1480s, he wrote a genealogical chronicle of the Lords of Brederode, who had long had strong ties with the Carmelite monastery of Haarlem, tracing their descent from the first counts of Holland and, through them, providing them with a Trojan

genealogy. He wrote a Latin and a Dutch version of this chronicle, neither of which is translated from the other. The Dutch version was later also translated into French.

Johannes a Leydis was also the copyist of a manuscript of the *Speculum historiale* by the humanist Arnoldus Bostius (Vaernewijck) (Milan, Biblioteca Brera, ms. AE XII 22). A collection of texts relating to the Carmelites by John Bale contains a short, still unpublished, tract from his hand in which he wages a bitter and petty attack on a number of comments of → Antoninus of Florence about the history of the Carmelite Order (Oxford, Bodleian Library, Selden Supra 41, fols 338^r–341^r). He is also mentioned as the possible author of a series of Dutch historical poems on painted portraits of the counts of Holland at the town hall of Haarlem.

In his own time, he was known to deliver impressive sermons, a fact remarked upon by Johannes → Trithemius. While a number of titles are known, no sermon has been preserved. His chronicle of Holland was the basis of a continuation by Theodericus → Pauli and the main source and historiographical model for the *Divisiechroniek* (see Cornelius → Aurelius). His connections to the Brederode family explain his sympathy for the party of the Hoeken which is apparent throughout his works. Scholarly editions of the chronicles of Holland and of the Dutch Bederode chronicle are a desideratum.

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SJOERD LEVELT

Johannes de Pohle

d. 1395. Germany. Author of a Benedictine monastic chronicle. Born in the village Pohle north of Hamelin, Johannes graduated with an MA, then from 1351 was canon of the Boniface monastery in Hamelin, rising at the end of his life to a status of honour as senior canon.

Johannes' most important work is a chronicle of his monastery, which he wrote in 1384. It is composed in three parts, plus a colophon and an extensive addendum. In the first and second parts he reports on the life of St. Boniface, the foundation and early history of the church of Hamelin as well as on the assignment of the monastery's bailiwick to the counts of Everstein. In the third part he describes the transfer of the monastery and the town of Hamelin by the abbot of Fulda to the bishop of Minden in 1259 and the subsequent struggle of Hamelin's citizens and the Count of Everstein against their new overlord. In the addendum Johannes quotes from the charters of the sale from 1259 and gives announcements by the bishop of Minden and the dukes Ernst I and Albrecht II of Braunschweig-Grubenhagen. According to his own statement he used Willibald's *Vita Bonifatii*, a Pope-Emperor-Chronicle based on the archetype by → Martin of Opava and *Decem privilegia de vendicione ecclesie et opidi Hamelnesis* (ten sale charters) as sources. Two further historical works which Johannes may have known should also be mentioned: the → *Sächsische Weltchronik* and → *Hermann of Lerbeck's Catalogus episcoporum Mindensium*.

The autograph manuscript was written on the first pages of a Gospel Book from the first half of the 11th century, which was destroyed by fire in 1943 in Hanover (StA, Dep. Hamelin Nr. 37, C 15, fol. 1^r-2^r). A copy from the 15th century can be found in a Missal located in Hamelin (Städtisches Museum, ms. 353, fol. 256^v-257^v).

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KAI-HENRIK GÜNTHER

Johannes de Speculo

late 15th century. Northern Germany. Alderman of Erkelenz. Author of a very short poem in Latin on the duchy of Guelders and the town of Erkelenz.

Johannes de Speculo's *Topographia* combines the history of Erkelenz with the history of Guelders. The author mentions briefly the successive counts and dukes of Guelders, from the legendary Megingos to a duke Charles (probably Charles of Burgundy, 1473-77, or perhaps Charles of Egmond, 1492-1538). The author also mentions the myth about the killing of the dragon that cried "Gelre, Gelre". The origin of Erkelenz is associated with Heracles and with a certain heroine, called Erka, who gave birth to the city.

As sources, Johannes probably used the *Gelderse kroniek* of → Willem van Berchen, and the archives from his own town. He must have written more on the history of Guelders and Erkelenz, but this is lost. The 16th-century historian Matthias Baux, also from Erkelenz, mentions Johannes de Speculo as one of his main sources; Baux copied the *Topographia* in his chronicle of Erkelenz. The *Topographia* is also copied by Johannes → Cluys in his chronicle *De Gelrie ac Zutphanie comitum*, written in 1515. According to Cluys, the *Topographia* was written around 1473. Two manuscripts survive: Erkelenz, Stadtarchiv, without shelfmark, fol. 110^v-111^v; Paris, Archives Nationales, J 997, no. 30, fol. 24-28^v.

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AART NOORDZIJ

Johannes Leonis

15th century. Bohemia. Town chronicler of Most (Brüx) in Northern Bohemia, from the old local patrician family Lew. Author of the Latin history of the origin of the festivity and pilgrimage to Virgin Maria Nivis in Most. The work consists of three parts. The opening part describes the general situation in Bohemia after Václav IV's accession to the throne, the second part deals with the siege of the town of Chomutov, close to Most, by the Hussites on Palm Sunday in 1421, while the third provides an account of the battle

on 5 August 1421, when the inhabitants of Most successfully defended their town.

Leonis' Latin text, written in 1492, has not survived, but in 1513 an unknown clergyman translated the work into early modern German under the title *Die historien der aussatzung des herlichen festes der lobsammen schneefeier Marie in der stadt Briix* (12 manuscript pages). This German translation has been preserved in a single manuscript, Prague, Knihovna Národního muzea, VI D 18. The work was used as a source of material for the festival preaching, but there is no evidence of its use by other medieval or early modern historians.

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MARIE BLÁHOVÁ

Johannes Librarius

[Cellerarius]

d. 2nd February 1467. Austria. Monastic chronicler. Johannes was born in Sterzing, served as librarian and chronicler of the Augustinian canon monastery Neustift near Brixen, South Tyrol, and was a priest in Naz from 1459-1465. In 1463 he composed the *Memoriale Benefactorum Novacellensium*, a necrology of all benefactors who had supported the monastery, including a list of bishops of Brixen to 1450, and a list of the provosts of Neustift, along with some of the major events during their administrative terms. This work is extant only in two 19th-century copies by the Neustift canon Theodor MAIRHOFER, the original being lost since Mairhofer's death in 1879. Much of the same information is also contained in Johannes' *Liber Anniversariorum Novacellae* (Anniversary Book of Neustift), which also includes a *Memoriale fratrum et sororum nostrae confraternitatis* (Memorial of the Brothers and Sisters of our Confraternity). Other works attributed to Johannes in the Index Warellianus (1670) are lost.

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ALBRECHT CLASSEN

Johannes of Thilrode

fl. late 13th century. Low Countries. Benedictine monk in the abbey of Saint Bavo in Ghent (Belgium) Author of a *Chronicon sancti Bavonis*. This world chronicle is a hybrid, combining universal (from the Creation till 1298) and local monastic history, so as to give his abbey's past a place in the framework of secular and salvation history. It was written in Latin prose, probably at Saint Bavo's during the years 1294-98. The autograph manuscript (Ghent, UB, 439) holds the text up to 1294 with subsequent corrections and additions.

The first part consists of an annalistic compilation of universal chronicles by → Orosius, → Isidore of Seville, → Paul the Deacon and → Martin of Opava and of the *Legenda Aurea* of → Jacob of Voragine, all mentioned in the prologue. It includes some fantastic stories about the origins of the city of Ghent. Aware of the long-lasting rivalry between St. Bavo and the neighbouring abbey of St. Peter over antiquity, venerability, possessions and relics, the author charts the history of his abbey in the second part. For this purpose he incorporated sources from St. Peter's, among them the foundation story and charters, and adapted them in favour of St. Bavo's. Besides these sources is the chronicle drawn on local hagiography and (often unreliable) charter material.

His chronological reconstruction of the foundation by St. Amandus in 608, the first local saint (Bavo) and the first abbots results in an incoherent story. However, recent research shows that this apparently confusing construction reflects an underlying ideology of the appropriation of a national Flemish and urban Ghent identity by the abbey of St. Bavo. The rest of the text offers abbatial *gesta*, peppered with borrowings from diplomatic sources and mainly set in the sphere of the saints' cult, so as to present the abbey's past as an accumulation of sanctity. The part concerning the 13th century is the most complete, based on oral information and the author's own experiences, and is a major source concerning secular events in the counties of Flanders and Brabant. The recorded genealogies of the counts of

Flanders and dukes of Brabant stem from genealogical works available in the abbey library (→ *Genealogia comitum Flandrensiū* by → Lambert of Saint-Omer), though not from the well-known → *Flandria generosa*.

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NICOLAS MAZEURE

Johannes von Hildesheim

1310/20–75. Germany. Carmelite theologian and historian, scribe, and author of the popular *Historia trium regum* (History of the three kings), theological works and letters. A pupil of Johannes Corvus at Hildesheim, he entered the Carmelite monastery at Marienau near Hamelin. After studies in Avignon and Paris he was prior in Kassel, then Strasbourg, met pope Urban V in 1367 in Rome, and ended his life as prior back at Marienau. Around 100 surviving letters show the influence of early humanism and attest his contacts with Gregory XI, Charles IV, and prominent scientists, clerics and noblemen.

The *Historia* embellishes the scanty biblical account of the three magi (Mt 2,1–12). It was commissioned by bishop Florentius of Münster, a former cleric of the Cologne Cathedral, and was written after 1364. Arranged in 47 chapters, its dimensions reflect the importance of the relics of the kings, the highest *sacrarium* of the cathedral and one of the most popular German places of pilgrimage. The significance of the text lies in its attempts to combine most of the older narrative traditions and to give a more vivid and pleasing impression of their Oriental setting. Johannes

makes use of the writings of the Early Fathers and of the travel reports of the crusaders and pilgrims, especially Ludolf von Sudheim.

The *Historia* is transmitted in least 64 German manuscripts of 14/15th century (e.g. Cambridge, Corpus Christi College, ms. 510; Munich, BSB, clm 28617). *Editio princeps* by J. Guldenschaff (Cologne, 1477). A Middle High German translation dates from 1404 (Aschaffenburg, Staats- u. Stiftsarchiv, Papierhs. 15), first printed by A. Sorg (Augsburg 1476).

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THOMAS SCHAUERTE

Johannes von Winterthur

[Vitoduranus]

ca 1300–post-1348. Switzerland/Southern Germany. Franciscan monk, Minorite confessor and priest in the Lake Constance area. Author of a Latin prose world chronicle (incomplete). Johannes' life is recorded only by autobiographical remarks slipped into his chronicle. He attended school in Winterthur 1309–15. In 1328 he was a member of the Minorite order in Basel, later in Schaffhausen (1335) and Lindau (from 1340). He died, presumably in Lindau, after the 4th June 1348, the latest datable entry of his chronicle.

According to the opening sentences, Johannes intended a world chronicle in two parts, of which only the second has survived, and possibly only this was penned. The text is preserved in an autograph manuscript (Zürich, ZB, C 114d), which apparently was a working draft only and to which the four other, partly fragmentary, surviving 16th–18th-century manuscripts all go back. Preliminary work on the first part of the chronicle, planned to run from the beginning of the world to the end of the 12th century, is attested by two

brief excerpts from the Frutolf-Ekkehard Chronicle (s.v. → Frutolf von Michelsberg) and → Peter Comestor's *Historia Scholastica* that are today sewn into the Zürich autograph. The second part of the chronicle stretches from the pontificate of Innocence III (1198–1216) to the author's present in 1348. About one third of the entries cover the period 1340–8, in which years the work is likely to have been composed, and concentrate on the area around Lake Constance.

While the earlier parts are based on → Martin of Opava, the → *Flores temporum*, → Jacob of Voragine, the → *Cronica minor Minoritae Erphordensis* and the encyclopedia of Bartholomaeus Anglicus, the entries out of the author's lifetime are a colourful mélange of political accounts (including criticism of Emperor and Pope), everyday occurrences and episodic narratives that connect the chronicle with the priest's sermon repertoire and, at the same time, make it an important source for the local and cultural history of Winterthur, Basel, Schaffhausen and Lindau.

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CHRISTINE PUTZO

John de Foxton

ca 1369–ca 1450. England. A York cleric and household chaplain. In 1408 he compiled the *Liber Cosmographiae*, an encyclopaedia existing in one manuscript, Cambridge, Trinity College, R.15.21, that has Latin prose annalistic additions giving a genealogical summary of biblical, world, and British history with emphasis on the archdiocese of York. It copies verbatim a set of parchment oak-framed history tables once prominently displayed in the Vicars' Choral of the Cathedral. Foxton possibly compiled the work for John Ergome, the prior of the Augustinian convent at York.

The tables transcribed in the final chapters of the *Liber Cosmographiae* (98–104) begin with the Creation but concentrate on northern English ecclesiastical and regnal history. Made in 1377, they were a source of historical instruction for

visitors until taken down by reformers in 1534 and stored in a coal cellar until 1850. Largely an abbreviation of world history following → Peter of Poitiers' *Compendium Historiae in Genealogia Christi*, leading to a list of English kings up to the coronation of Richard II with accounts of conflicts with the Scots and the Welsh, these tables also draw on → Geoffrey of Monmouth, → Henry of Huntington, and Ranulf → Higden.

Subjects treated are the coming of Christianity to Britain with the dates of conversions of other nations, and the founding of the diocese of York. Lists of the foundations of various religious and military orders culminate in the establishment of the Augustinian friars in England. Key events such as the expulsion of the Jews from England and papal conflicts with England, Wales, and Ireland are also noted. English saints, bishops, archbishops, and kings from Arthur through Edward IV are mentioned, as are important English battles with a focus on Yorkshire and Scotland, ending with the Battle of Tadcaster. Other regional matters include outbreaks of plague and construction work on York Minster.

The tables show York as a political and ecclesiastical power, record the architectural contributions of various archbishops to the Cathedral and support clerical independence from the See of Canterbury. Closely keyed to the history of the York Archdiocese and its Cathedral, the tables must have been created from Minster records. Owing to harsh treatment of their surfaces when they were recovered, the transcription in the *Liber Cosmographiae* is the only contemporary copy of the tables known and their fullest record. (For tables at York, also see → *Chronica metrica ecclesiae Eboracensis*.)

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JOHN B. FRIEDMAN

John of Antioch

6th century. Byzantium. Several collections of excerpts compiled in the 10th century are

associated with this author, mainly the *Excerpta de insidiis* and *de virtutibus* of → Konstantinos VII Porphyrogennitos and a number of articles in the *Suda*, together with material preserved in a manuscript at the Iviron monastery on Mount Athos.

All the information to be found in the secondary literature about the person of the author, or the date and circumstances of the composition of the text is conjectural and depends entirely on the assumptions about the correct constitution of the corpus which the particular scholar chooses to follow. The fragments that the manuscript tradition and scholarly research have ascribed to John not only belong to several different stylistic registers but also and more importantly exhibit a series of contradictions with regard to the historical facts reported in the texts themselves, making the attribution of the entire material to a single author impossible. The historical narrative pays significant attention to the history of the Roman Republic and is particularly interesting when it reaches the period of Late Antiquity.

The most important manuscripts are: Athos, Movή Ιβήρων, cod. 812 (14th century), El Escorial, RMSL, cod. Ω-I-11 (*anno* 1543), Paris, BnF, cod. gr. 1666 (16th century) [both *Excerpta de insidiis*], and Tours, Bibliothèque municipale, cod. 980 (11th century) [*Excerpta de virtutibus*].

John is not to be confused with the many other writers from Antioch named John. In particular, → Ioannes Malalas is sometimes referred to unhelpfully as John of Antioch. See also the 13th-century crusade chronicler → Jean d'Antioche.

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SERGEI MARIEV

John of Bayon

[Iohannes de Bayon Lotaringus]

14th century. Northern France. Dominican, writer of a chronicle about the Benedictine abbey of Moyenmoutier (Voges, diocese of Verdun). Though his biography remains obscure, it is known that he was exiled in 1326 and found refuge in the monastery of Moyenmoutier, where his uncle was abbot. The latter commissioned John to write the abbey's history.

The *Chronicon Mediani in Monte Vogaso monasterii*, divided into two books, covers the period from ca 679 to 1322 combining secular and ecclesiastical history with an emphasis on events in Lorraine. Major incidents concerning Papacy and Empire are mentioned occasionally. His main concern, however, is the history of the abbey itself and of the numerous saints venerated there. The style is simple and lacks any rhetorical ornaments. A copy from 1544 exists in Nancy, BM, ms. 537, fols. 1–90. There is no complete edition.

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RALF LÜTZELSCHWAB

John of Biclár

[Iohannes Biclarenensis, João de Santarém]

ca 540–ca 620. Hispania (Spain). Catholic abbot and bishop of Gothic origin. Author of a short but important Latin world chronicle, the *Chronicon Biclarense*. Born at Scallabis (Santarém, Portugal), John spent time, ca 570–578, at Constantinople. On returning, he fell foul of the Arian King Leovigild (r. 569–586) and endured a decade of exile and harassment at Barcelona. Later John founded a monastery at Biclár, an unknown location. He may have attended the Third Council of Toledo (May 589) which

formally ended Arianism in Spain. John was bishop of Gerona from 590/1 until his death.

Of John's writings, only his chronicle has survived. The oldest extant manuscript is the 13th-century Madrid, Biblioteca Complutense, ms. 134. With a text beginning in 567 and ending in 590, the manuscript tradition would seem to be based on a recension datable, from internal evidence, to 602. The chronicle belongs to the genre of universal history, continuing on directly from that of → Victor of Tunnuna, which itself followed that of → Prosper of Aquitaine. It deals primarily with Spain and, to a lesser extent, the Byzantine world. Used extensively by → Isidore of Seville, it constitutes the most important source for Leovigild and his son Reccared (r. 586–601). Some of its Byzantine content is unique but where this can be tested against other sources, it is confused in places. Ending as it does with the defeat of Arianism, the chronicle presents Reccared as a new Constantine and the Goths, with their military success and religious orthodoxy, as a new 'Chosen People'.

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JOHN WREGLESWORTH

John of Canterbury

14th century. England. A Benedictine monk at Christ church, Canterbury who in 1314 completed the *Polistorie del Eglise de Christ de Caunterbyre*, a 234-folio unedited Anglo-Norman chronicle from Brutus to the funeral of Robert of Winchelsea, archbishop of Canterbury in May 1313, preserved in BL, Harley ms. 636 (14th century). The author identifies himself in the chronicle by saying that he translated his material from Latin for his friend John, whose name was the same as his own. (The author is not to be confused with the 15th-century chronicler John → Stone, who was likewise known as John of Canterbury.)

The *Polistorie's* alternative title is *Brut en Fraunceys*, but this work is different from the Anglo-Norman → Prose *Brut*. It is a blend of ecclesiastical and political history, with most space devoted to concerns of Christ Church, Canterbury, particularly to its status as the major church in England (*l'eglise de Caunterbire, mere de tote England*, the church of Canterbury, mother of all England) and its rivalry with the older St. Augustine's Abbey, also in Canterbury. LEGGE suggests that it was written in Anglo-Norman rather than Latin to gain sympathy from powerful laymen, even though John says that he wanted his work to be accessible to simple and unlettered people.

Sources include → Bede, → Geoffrey of Monmouth, → Ralph Diceto, → William of Malmesbury, → Gervase of Canterbury and probably a continuation of Gervase's *Gesta regum*. John describes his chronicle as a work in which *on trouvera beaucous des choses tres rare and dignes de memoire* (one will find many things very rare and worth remembering), and it indeed contains information not found elsewhere, particularly for the years ca 1200 and after, such as its details about the death of Eustace the Monk, a notorious 13th-century pirate, former monk and reputed sorcerer, and its account of the translation of the bones of Thomas Becket. FLETCHER was interested in the details added to its Arthurian story, a few of which seem unique, such as Gawain's owning a sword forged when Christ was fourteen years old. HARDY cites a second manuscript, Brussels, KBR, ms. 3097 (formerly 9903), but as PARIS points out, this is a Latin manuscript of → Higden's *Polychronicon*.

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EDWARD DONALD KENNEDY

John of Cermenate

ca 1280–1344. Italy. Town chronicler and notary. Author of a *Historia* in Latin prose, completed ca 1322. Presumably he was born in Milan. In 1313, as Milan's *syndicus* (court of justice representative), he took part at a meeting with the imperial vicar of Lombardy. He joined the Visconti faction and sided with the Ghibellines, as evidenced in his chronicle, where Matteo Visconti's deeds are openly celebrated.

John's account is divided into 68 chapters and covers the events in Milan during the years 1307–14. He was eyewitness to the matters he recounted, and his contemporaries regarded his chronicle as the most reliable source for the period. The first four chapters narrate the history of the Po valley from the time of Tubal, Noah's grandson. Then, in the fifth chapter, the narration of more contemporary events begins with the Longobards and then Henry VII's arrival in Italy. For his use of Livy, Sallust, Virgil, and Horace as literary and stylistic sources, John of Cermenate is considered to be a forerunner of humanistic scholarship. The chronicle survives in two partial manuscripts (Milan, Biblioteca Braidense, AD XII, 32 and AD XIV, 55) both dating from the 17th century.

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MARTINA SALTAMACCHIA

John of Coutances

[Iohannes canonicus Constantiensis]

11th–12th century. France. Author of a chronicle of the church of Coutances, *De Statu huius ecclesiae ab anno 836 ad 1093*, a thinly-concealed hagiography of its Bishop Geoffrey (1048–93), and *Miracula ecclesiae Constantiniensis*, the few published phrases of which reveal his interest in architecture.

The chronicle opens with Rollo's deprivations in *Neustria quae nunc dicitur Nortmannia*, which he says he read about in chronicles. As a result of these, the church of Coutances was in a pitiful state when Geoffrey became bishop, but thanks to his contacts with Robert Giscard in Southern Italy and William the Conqueror in England he rebuilt and enriched it. John gives concrete details of the work involved. He mentions Senlac and Hastings in a disingenuously indirect way, but fails to indicate that Geoffrey fought in both battles. He is at pains to show that Geoffrey had lands in Normandy before 1066 and was not the recipient of gifts from William, citing Geoffrey's gift of a manor in Dorset to his canons (Geoffrey had 280 such manors!), and listing all the precious objects that came from English churches. The account ends with the earthquake and storm of November 1091 that miraculously injured a canon while leaving his clothes intact and destroyed part of the church (again concrete details). John believes this presaged the death of Geoffrey, though this did not occur until February 1093. No manuscripts survive.

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KEITH BATE

John of Ephesus

[John of Asia; of Amida]

ca 507–ca 588. Asia Minor. Miaphysite bishop of Ephesus. Wrote a Syriac ecclesiastical chronicle from the period of Julius Caesar up to 588. John finished the first two parts of his history (twelve books) around 570; the third part (six books), a later addition, was finished in 588. The exact title of the work is unknown, but in the third part, he writes "now the second book of the histories of the ἐκκλησιαστικὴ", hence it has been traditionally called *Church History*. John was born near Amida (modern Diyarbakır, Turkey). After being

raised in a monastery, he became a monk and cleric, moving to Constantinople to help plead the Miaphysite case, and it was there that he died.

His chronicle provides a balanced perspective between imperial and provincial views, because John, although an important figure in Church politics, also introduces ordinary people into his narrative. After 542 he became a missionary in western Asia Minor and, after 558, a bishop and church leader for the Syrian Orthodox. His work covered the period from Caesar (ca 40 BC) to 588, but only the six books of Part Three have been preserved (London, BL, add 14640). Large fragments and excerpts of part two can mainly be found in later Syriac historiography, notably the → *Zuqnin Chronicle*, and to a lesser extent, in the works of → Michael the Great and → Elia bar Shinaya. John is an important source for the sixth century, and in particular for the final separation of the Chalcedonians (ultimately the Byzantine Orthodox) from the Miaphysites (ultimately the Syrian Orthodox and Copts). His sources were → Eusebius of Caesarea, → Socrates scholasticus and other Greek church historians, → Ioannes Malalas, the → *Chronicon Edessenum*, and another Greek chronicle. It is noteworthy that he sometimes prefers his sources to his own personal experiences. The relationship with Pseudo-→ Zacharias scholasticus and → Pseudo-Joshua the Stylite is still debated.

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JAN VAN GINKEL
MEREDITH RIEDEL

John of Fordun

d. ca 1363. Scotland. A priest, possibly chaplain of the church of Aberdeen. Author of the Latin prose *Chronica gentis Scotorum*, a history of Scotland in five books beginning in the time of Moses with the account of the legendary ancestors of the Scots from the Greek prince Gaythelos and the Egyptian princess Scota (daughter of the pharaoh drowned in the Red Sea) until the death of King David in 1153. According to two manuscripts of Walter → Bower's *Scotichronicon*, Fordun wrote this work because Edward I of England had stolen or destroyed the earlier chronicles of Scotland.

Fordun is also said to have written the *Gesta Annalia*, a series of 231 items relevant to Scottish history from ca 900 to 1363 (or in some manuscripts to 1385, with these added entries presumably written by other hands) that may have been intended as notes for a continuation of his chronicle. BROWN, however, has questioned whether Fordun wrote the *Gesta*. He has also questioned whether Fordun was the first to write an extended history of Scotland from various brief sources, as scholars have assumed, or whether he was drawing instead upon some lost chronicle written in the later 13th century that provided the basic narrative for his history, a work that might be the chronicle written by the unknown Veremundus that Hector → Boece claimed was a source for his 16th-century *Scotorum Historiae*.

Fordun certainly did not invent the Scots' legendary history: references to Scota can be found as early as the 9th century in the → *Historia Brittonum*; the legend was known in Ireland by the 11th century; it occurs in Baldred Bisset's *Processus* (1301), a tract intended for the pope that argues against English claims of the right to hegemony over Scotland, and in the *Declaration of Arbroath* (1320), written for a similar purpose. Fordun's *Chronica* nevertheless popularized the fiction that Scotland had had an ancient advanced civilization beginning almost 2000 years earlier, a legend that could compete with → Geoffrey of Monmouth's account of the Trojan ancestry of the Britons. By the end of the 14th century there was a generally accepted chronology of events: Gathelos and Scota left Egypt ca 1500 BC, and, in most accounts, after they settled in Portugal, their descendants moved first to Ireland and then to the northern part of Albion, which became known as Scotia. The people derived the name of their country from

Scota and the name of their Gaelic language from Gathelos. Fordun's innovative portrayal of Gathelos as wild and unruly may have been intended to account for the embarrassing reputation of the Highlanders, whom Fordun describes as "savage and untamed" (bk. II, ch. 9). Fergus, son of Ferchard, became the first king of the Scots in Scotia at ca 330 BC. This kingdom lasted almost 700 years until the Romans conquered it in AD 360. The restoration of Scottish rule occurred under Fergus II in 403, and the Scottish royal line continued until the 14th century. Fordun hoped to give the Scots a sense of national identity and show that Scotland, with a past more distinguished than that of its southern neighbour, was historically an independent nation over which England had no claim.

Fordun had left his work untitled. It was first published by Thomas Gale as *Scotorum Historia* in 1691, but the 18th-century editors Thomas Hearne (1722) and Walter Goodall (1759) caused confusion by giving Fordun's chronicle the name of Bower's work, *Scotichronicon*. The titles *Chronica* and *Gesta* first appeared in SKENE's 19th-century edition. Eight manuscripts of the *Chronica* survive besides those adapted by Bower: Wolfenbüttel, HAB, cod. Guelf. Helmstadiensis 538; BL, Cotton Vitellius E.xi; Cambridge, Trinity College, ms. 1421 (olim O.9.9); Dublin, Trinity College, 498 (olim E.2.28); BL, Harley 4764; Edinburgh, NLS, ms. Acc. 10301/6 (olim Edinburgh, Scottish Catholic Archives, MM2/1); BL, ms. add. 37223; Cambridge, Corpus Christi College, ms. 171. In the 1440s Bower incorporated with some changes the *Chronica* and *Gesta* into the early part of his *Scotichronicon*.

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EDWARD DONALD KENNEDY

John of Glastonbury

fl. 1342–1400. England. Benedictine monk, and author of *Cronica sive Antiquitates Glastoniensis Ecclesie*. Little is known about this chronicler. CARLEY surmises that he was John Seen, who died before 1377, but this identification may be erroneous. His hypothesis depends largely on speculation that John's introductory reference to the *Cronica* ending *millesimum circiter quadringesimum* (ca 1400) is an error for *millesimum circiter quadragesimum tercentesimum* (ca 1340). Since the *Cronica* ends in 1342 CARLEY may be correct, but, without conclusive evidence, Seen's authorship and the *Cronica*'s compositional year must be treated with caution. Of the seven surviving manuscripts, the earliest, Cambridge, Trinity College R.5.16 (ca 1375–1400), lacks the prologue extant in Princeton, UL, ms. Garrett 153 (1497) and Oxford, Bodleian Library, Ashmole 790 (ca 1500).

The *Cronica* provides an imaginative account of Glastonbury's history from AD 63 to 1342. Much of it is dependent on → William of Malmesbury's *De Antiquitate Glastonie Ecclesie*, → Adam of Domesday's *Historia de Rebus Glastoniensibus*, the Glastonbury archives, and saints' lives, but the sections concerning Joseph of Arimathea also utilize the *Gospel of Nicodemus*, the Arthurian *Vulgate Cycle*, and the enigmatic prophecies of Melkin, *qui fuit ante Merlinum* (who preceded Merlin). In relating Joseph's arrival in Britain, his foundation of the first Christian church at Glastonbury, and his burial with two vessels *cruore prophete Ihesu et sudore perimpleta* (full of the blood and sweat of the prophet Jesus), the *Cronica* attempts to promote the abbey's legendary association with Joseph and increase its political import at a time when England was keen to claim precedence as one of the first Christian nations. The lengthy account of King Arthur's exhumation at Glastonbury (1190/91) adds equal prestige. In the 15th century the *Cronica* was a source for → Capgrave's *Nova Legenda Angliae* and may have influenced the Latin precursor of the → *New Cronicles... of the Gestys of the Kynges of England*. It was continued to 1497, either by, or for, the Glastonbury monk William Wyche, whose text survives in Garrett 153.

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SARAH L. PEVERLEY

John of Hexham

[Johannes Haugustaldensis]

later 12th century. England. Prior of the Augustinian house of St Andrew in Hexham in Northumberland, probably between 1160–1209, a period for which the dates of the priors are not recorded. He may have succeeded the earlier Hexham chronicler → Richard of Hexham as prior, and certainly he continued his work, providing a continuation of the Latin prose *Historia regum* of → Symeon of Durham, covering the years 1129–54. John's chronicle is recorded in the same Hexham manuscript (Cambridge, Corpus Christi College, ms. 139) as this text and the *De gestis regis Stephani* of Richard of Hexham, upon which he also drew. The emphasis is on the conflicts with the Scots in northern England, including the Battle of the Standard (1138). John also records that Robert, Bishop of London, died from eating poisoned (that is, probably poisonous) grapes in 1150. No further details are known of the author. Text first printed by Twysden (1652).

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BRIAN MURDOCH

John of Hocsem

1279–1348. Low Countries. *Scholasticus* of the Liège cathedral chapter, he was involved in nearly every major event of the diocese, playing an active role in politics and diplomacy. His chronicle, covering the years 1247–1348, offers a precious insight into the problems of this region and witnesses the transition of power and growing strength of the municipal élite. Working on the rich holdings of the cathedral archive, John assembles materials from a variety of sources, especially the cathedral's cartulary. Since 1325 John had been engaged in the dispute between bishop Adolph de la Marck

with parts of his clergy and the municipality of Liège, and had been responsible for parts of the correspondence between bishop, chapter and the curia in Avignon. He inserted 27 of these letters into his chronicle. Although John is partisan and his rhetoric is of debatable value, he is an important eyewitness and is the primary and often only source for many events. His text survives in Brussels, KBR, 18658 (14th century) and was printed for the first time in Chapeauville's *Gesta pontificum Leodiensium*.

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RALF LÜTZELSCHWAB

John of Mailly

[Johannes de Malliaco]

13th century. France. Author of a Latin legendary and a universal chronicle. John was probably from Mailly-le-Château in the diocese of Auxerre. As a secular clerk he composed the *Abbreviatio in gestis et miraculis sanctorum*, an abridged universal legendary organised according to the liturgical calendar of Auxerre. He wrote a second version soon after 1234, and a third in 1243, which was augmented by lives of St. Clement, first bishop of Metz, and St. Dominic, as by that time he had become a Dominican monk at Metz, where he was to spend the rest of his life. He appears to have been the originator of this genre among the Dominicans, wishing to provide a preacher's manual of *exempla* for the cult of saints. Apart from hagiographical sources he made use of → Eusebius, → Cassiodorus, → Peter Comestor and → Robert of Auxerre. His legendary was used by → Vincent of Beauvais and → Jacob of Voragine.

Around 1255 John wrote his *Chronica universalis Mettensis*, of which the autograph manuscript (Paris, BnF, lat. 14593) presents two versions, a draft with corrections, going from the birth of Abraham to 1254, and a considerably different clean copy going from the birth of the Virgin Mary to 1250. It is characterised by a tabular

presentation in direct imitation of Eusebius-Jerome. This chronicle is the first to mention the story of the female pope. Apart from the sources he used for the legendary, John had recourse to → Bede, → Otto of Freising, → Gilbertus Romanus's chronicle of popes and emperors, and documents concerning Metz.

John is also the probable redactor of an abridged version of the chronicle of → Robert of Auxerre which is known as the *Abrégé de la Mazarine* (Paris, Bibliothèque Mazarine, ms. 1715).

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RÉGIS RECH

John of Marignolli

[Giovanni de' Marignolli]

ca 1290–1358/9. Italy. Author of a Latin *Chronica Bohemorum*. John of Marignolli was born in Florence to a noble family in Borgo San Lorenzo. He took vows to the Franciscan Order at their monastery of Santa Croce in Florence. Later he lectured in Bologna. In 1338 pope Benedict XII sent him to Beijing as a legate and missionary to the Great Khan of Mongols. He returned in July 1353 and received the bishopric in Bisignano in Calabria in 1354. He visited the court of Charles IV and stayed there as court chaplain.

Charles IV commissioned him to write the *Chronica Bohemorum* "from Adam" to his own time, that is, a universal chronicle with Bohemian history incorporated, which was written in 1355/8. Marignolli structured his chronicle (102 manuscript folios) into three parts: *thearcos* (the history of priests and kings from the creation to the deluge), *monarchos* (the secular history from Noah to the time of the author, including the Czech history), *ierarcos* (the church history from Melchisedech to the first archbishop of Prague—unfinished). The universal historical parts were written as a commentary to the biblical history, in which Marignolli also described his travelling impressions from the Far East. The Czech history

was mainly compiled from → *Cosmas of Prague*, his followers and some legends. The fictitious genealogy and panegyric accounts about Charles IV and his family are important for the study of the court ideology.

The universal part of the chronicle was used by an unknown author of the German work *Von den fünf Zeiten vor Christi Geburt*, the Bohemian part by Valentin Krautwald of Nysa for his *Vita Ernesti*. The complete text of the Marignolli chronicle only exists in one copy (Prague, Národní knihovna, I D 10; 15th-century), the universal history with the travel stories was later copied in Silesia (Venice, Biblioteca nazionale Marciana, lat. Cl. X. 188).

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MARIE BLÁHOVÁ

John of Marmoutier

[Iohannes monachus Maioris monasterii]

fl.1170–80. France. An Angevin, he became a Benedictine at Marmoutier Abbey in Tours, during the abbacy of Garnier. Author of two chronicles of Anjou. He has also been credited with other texts concerning the Loire Valley, but his authorship of these has not been universally accepted.

About 1170 he rewrote the compilation *Chronica de gestis consulum Andegavorum*, which he dedicated to King Henry II of England, making particular use of Thomas of Loches. It is in fact a *Vita* of Henry's father, providing a model for him to follow, including a long description of the knightly ceremony. It exists, without prologue in the 15th-century manuscript Chantilly, Musée Condé, 1375.

Some ten years later he wrote a two-book history of Geoffrey le Bel (*Historia Gaufredi ducis Normannorum et comitis Andegavorum*, dedicating it to Guillaume Passavant, Bishop of Le Mans (1142–1186). The first book, from Geoffrey's marriage to Matilda, daughter of Henry I Beauclerc, to his death in 1151, is largely concerned with his personal qualities and private life. The second is entirely devoted to Geoffrey's wars in Normandy and England against Stephen of Blois. It ends in 1143. The extant manuscripts normally cited are 17th-century copies, Paris, BnF, lat. 6005 and lat. 12872 but it is also in Chantilly, 1375.

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RÉGIS RECH

John of Nikiu

mid-7th century. Egypt. John was a Coptic bishop of Nikiû, a former city in the south-western part of the Nile delta, and author of a chronicle that extends from Creation to the 640s. In 689 he took part in the election of the Coptic pope Isaac (689–92) at Alexandria, and in the same year he was sent in an official mission of his church to the Arab governor at Cairo. Under pope Simeon I (692–700) he was general supervisor of Coptic monasteries. But after indirectly causing the death of a monk in the 690s, John was deposed from his bishopric and from his office as supervisor. He may have died around 700.

John may have completed the chronicle as a young man, since it seems unlikely that the chronicler would leave a fifty-year gap between the end of his history and his own times. His chronicle was probably originally composed in Coptic, but it has been transmitted via an Ethiopic translation of an Arabic translation of a Greek version of the original. This accounts for numerous garbled place names in the text. However, the Ethiopic translation at least was conducted for high-ranking patrons.

The chronicle's early sections combine Biblical and classical history, mostly drawn from → Ioannes Malalas. From the 550s, the text increasingly shows its Miaphysite bias, and this underlies negative reports of Justinian and Maurice. However, such accounts are mixed with more neutral reports: Maurice is both accused of avarice and praised for building aqueducts (XCV). John focuses on Egypt in his later section and describes the extortions and violence of aristocratic office-holders in Egypt, in alliance with circus factions, during the civil war of the Byzantine emperors Phocas (602–10) and Heraclius (610–41). He also describes the conquest of Egypt by 'Amr ibn al-'As, and his re-installation of hated Christian aristocrats in local government, putting them in charge of providing tax in kind to the conquerors.

During the first half of the 20th century there was a lengthy debate about whether the text was originally written in Greek or in Coptic. However the modern consensus is that the original chronicle was written in Coptic, because John was a member of the Coptic-Miaphysite church and not of the Chalcedonian. But he also must have been able to read Greek, given his apparent use of Malalas and of → John of Antioch.

The repeated process of translation may have falsified the impression we now have of the text. The structure of the work as it has come down to us is very simple, and there are chronological mistakes particularly in the early history. Nevertheless it is an important source for Byzantine-Egyptian relations of the 7th century, because it offers information about the revolts against Heraclius and about the Arab conquest as it was seen by the Egyptians. The text is also a useful document about the social history of the period. Manuscripts: Paris, BnF, cod. orient. 146 (17th century); London, BL, cod. orient. 818 (Wright 391^a) (18th century).

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LARS MARTIN HOFFMANN
PHILIP WOOD

John of Oxnead

[Johannes de Oxnedes]

d. ca 1293. England. Presumed author of the Latin *Chronica Johannis de Oxenedes*, but known only by an inscription by Robert Cotton in one of two surviving manuscripts. John may be inferred to have been a monk at the Benedictine monastery of St Benet Hulme, near Norfolk. After a few scant introductory paragraphs concerning the ages of the world and some figures of early English history, the chronicle begins with Alfred and extends to Edward I, breaking off in 1293, perhaps with the chronicler's death. For the main historical narrative, it is largely derived from → Henry of Huntingdon, → William of Malmesbury, → Roger of Wendover, → John of Wallingford, → Matthew Paris, and John de Taxter (→ *Chronicle of Bury St. Edmunds*). A few unique passages refer to events in Norfolk and at the chronicler's abbey. GRANS-

DEN rates it "of little value for general history" but "indispensable...for local affairs." Manuscripts: London, BL, Cotton Nero ms. D.ii; BL, Egerton ms. 3142. The latter also contains the → *Chronica Minor Sancti Benedicti de Hulmo*. John may also be the author of a short history of his abbey which precedes his chronicle in the Cotton manuscript.

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DAN EMBREE

John of Phenek

[bar Penkaye]

d. after 693/94. Mesopotamia. An East Syrian monk from the monastery of Mar John of Kamul, then the monastery of Mar Bassima. He has in the past been confused with John of Dalyatha (John Saba). Around 693 he composed a universal history ("Book of the first principles of history of the temporal world") of the world up to 690, with an apocalyptic prophecy at the end. Written in Syriac, it is arranged in fifteen books. The first four books run from Creation to Herod the Great. Book 5 is on demons; books 6-8 are on typology of the Old Testament; book 9 is about the cults of pagan peoples, including Zoroastrianism. Books 10-13 are on the life of Christ and his disciples; book 14 covers the history of the Church up to the Arab conquests. The last book, on the Arab empire in the last decades of the 7th century, is apocalyptic. John used diverse source material, but he relied primarily on Biblical exegetical texts. For the 7th century the narrative is based on eyewitness accounts. It is a rare contemporary local source for this period, and uses Hijra dating. The work gives an exegetical overview of history in order to explain the events unfolding in the 7th century, that is, the Arab conquest of Christian lands. The focus is less on historical material and more on prophetic elements in history. The text is an early important source for the Arab conquest and its impact on Christian society. It is preserved in Baghdad, Library of the Chaldaean Patriarchate, 26.

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JAN VAN GINKEL
MEREDITH RIEDEL

John of Reading

d. 1368/9. England. Monk of Westminster Abbey (Benedictine), and author of the 1346-67 Latin continuation, of the chronicle of English history known as *Flores Historiarum* (→ Roger of Wendover), written ca 1366-7. In the sole surviving manuscript (London, BL, Cotton Cleopatra ms. A.xvi), this follows copies of → Robert of Reading's continuation of the *Flores* and Adam → Murimuth's *Continuatio Chronicarum*. John borrows from → Robert of Avesbury and other sources including newsletters for overseas military campaigns, although he is sometimes factually inaccurate. He shows a particular interest in the Black Prince's exploits in France in 1356-9 and in Spain in 1367. The chronicle has a strong moralizing agenda, notably in the treatment of the Black Death and subsequent plagues as divine retribution for sins, such as the English adoption of sexually provocative foreign fashions. The chronicle is also critical of the Franciscans, whom John says *in ignem aeternum...descendent* (will descend to eternal fires) unless they repent. Although only one mid-15th-century manuscript survives, the influence on later chronicles, including continuations of → Ranulf Higden and the English → *Prose Brut*, and possibly on → Thomas Walsingham, suggests an originally wider circulation.

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ANDREA RUDDICK

John of Salisbury

1115/20-1180. England, France. Bishop and author of several historical works, including *Historia Pontificalis* and a *Vita* of Thomas Becket. Born at Old Sarum, near Salisbury, John probably spent his early years in England. He was educated in Paris at Mont-Saint-Geneviève and possibly later at Chartres by such notables as Peter Abelard, Robert of Melun, William of Conches, Gilbert de la Porrée, and Thierry of Chartres. In 1147 he entered the service of Archbishop Theobald of Canterbury and worked alongside Thomas Becket, future chancellor of Henry II, at which time they developed a longlasting friendship, to which John refers in his *Entheticus de Dogmate Philosophorum (Entheticus Major)*, *Metalogicon*, *Epistolae* and *Policraticus*. Through his experience as a secular cleric entrusted with diplomatic responsibilities and negotiations with the papacy, the archbishops of Canterbury, and Henry II, he developed a critical attitude toward secular power. He was Bishop of Chartres from 1176 until his death in 1180. His political works have left an enduring mark on the historiography of the Middle Ages. In *Metalogicon*, John, quoting from Bernard of Chartres, wrote "We are like dwarfs sitting on the shoulders of giants", a statement that became the basis for HASKINS' argument in 1927 that there was a 12th-century Renaissance characterized by humanist interest in ancient writers and in the concept of the individual. John also wrote a *Vita de S. Anselmi*.

John's friendship with Becket led to his exile from England between 1163/4 and 1170 during the political and ecclesiastical crisis between Becket and Henry II. He may have written *Historia Pontificalis* during this period, when he took refuge at Saint-Rémi with his friend, Abbot Peter of Celle, to whom he dedicated the work. John had been involved with the papal court at the peak of the papacy's interest in the Second Crusade to retake Edessa from Nur al-Din, and he provides an important first-hand account of the activities of Pope Eugenius III and of Bernard of Clairvaux in this period. He also addresses secular politics in his accounts of the dispute between Stephen and Matilda, daughter of Henry I, concerning who should rule England, and of the marital troubles between Louis VII of France and Eleanor of Aquitaine. The *Historia* survives in one incomplete manuscript, Berne, StB & UB, ms. 367, written in the late 13th century at the monastery of

Fleury. The *Historia* functions in the manuscript as a continuation of the *Chronicle* of → Sigebert of Gembloux, though John had probably not read this work. There may have been an autograph at Reims that perished after 1719 and another manuscript may have existed at Canterbury until the late 13th century.

John also wrote one of the several surviving → *Vitae* of Thomas Becket. John's life of Becket was based upon his letter to Bishop John of Poitiers about the murder, Becket's letters, and the *Vitae* of Becket by William of Canterbury and the Anonymous of Lambeth. John's account of the murder of Becket survives mainly in the prologue of Alan of Tewkesbury's description of the events. Within a few years of Becket's death, John and William of the "White Hands", who was John's predecessor as bishop of Chartres, established the cult of St. Thomas at Chartres, which is exemplified by the depiction of the final dispute between Becket and Henry on the facade of the south transept, left splay at Chartres Cathedral. John gave a vial of Thomas's blood to the cathedral shortly after the murder.

John's contribution to the *Vita B. Thomae Becket* is difficult to determine since contemporary writers on the subject borrowed from one another. Manuscripts of the *Vita* that appear to include material written by John are London, BL Egerton ms. 2818 (12th century), London, BL Cotton Claudius ms. B.ii (ca 1180), London, BL, add. ms. 10050 (12th century), London, BL, add. ms. 11506 (13th century), London, BL, add. ms. 15264 (13th century), Oxford, Bodleian Library, ms. Bodley 509 (late 12th century), Oxford, ms. Bodley 937 (late 12th century), Oxford, Bodleian Library, ms. Douce 287 (late 12th century), Cambridge, Corpus Christi College, ms. 295 (12th century), Paris, BnF, lat. 5320 (13th century), Vatican, BAV, lat. 1220 (14th century).

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MELISSA POLLOCK

John of St. Victor

[Iohannes Parisiensis canonicus
S. Victoris]

14th century. France. Author of a Latin universal chronicle, the *Memoriale historiarum*. Born in the 1260s, probably in Normandy and not in England as sometimes thought, John became a canon at the end of the 1280s, after studying theology at university. His career was spent in the Paris region. At the instigation of his abbot, Guillaume de Rebais, he wrote a universal chronicle in annalistic form by 1308 (Paris, BnF, Arsenal, 1117), which in its present state runs from Julius Caesar to 1108; the loss of the final folios prevents our knowing the date of the end. In 1311 he started a second version with the intention of providing a complete narrative in three parts from the Creation to 1322, but the enterprise proved to be too ambitious: two manuscripts contain incomplete texts (Paris, BnF, lat. 15010 and 15011). After 1335 his successors assembled a third version containing the prologues to the second version, the *Tractatus de divisione regnorum*, and John's chronicle to 1322. This version is extant in the definitive Victorine copy (Paris, BnF, lat. 14626) and eight other manuscripts.

The reason for the change in project after the first version was the appearance of the *Speculum Historiale* of → Vincent of Beauvais, divided into parts, books and chapters, which inspired John to write a synthesis of all that was known. The libraries of St. Victor and St. Denis (Einhard, → *Pseudo-Turpin Chronicle*, → Robert of St. Marianus in Auxerre, → Rigord, → William of Brittany, → Guillaume de Nangis) provided most of his sources, but his searches went even wider, for he used not only → Gerald Frachet, → Geoffrey of Paris and Guillaume Guiart, but in contrast to his contemporaries, even the English chroniclers → William of Malmesbury and → Roger of Howden too, for details concerning England.

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RÉGIS RECH

John of Trokelowe

early 14th century. England. A Benedictine monk from St. Albans in Hertfordshire, styled simply *frater*, author of a Latin prose chronicle (given the title *Annales*) for the years 1307–23. The work is preserved in BL, Cotton Claudius ms. D.vi (the *St. Alban's Book*), together with the brief continuation by → Henry of Blanford. It provides a useful account of the reign of Edward II. Since the well-written text refers to the death of Roger Mortimer in 1330, it can be dated thereafter. The work was used by → Thomas Walsingham, who ascribes it to → William Rishanger. It is possible that John of Trokelowe was simply the scribe. It is very unclear too, whether he can be really identified as having taken part in a conspiracy in Tynemouth in Northumberland to sever connections with the monastery of St. Albans as described in the original *DNB* entry.

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BRIAN MURDOCH

John of Tynemouth

[Iohannes Anglicus; Iohannes
Historiographus; John the Historian]

fl. mid-14th century. England. Vicar of Tynemouth. Wrote *Historia aurea*, a universal history in Latin, a valued source for reign of Edward III. Written ca 1350, this massive work in

23 books describes the world and its history from Creation to 1347. A compilation with little critical comment, its main sources are → Higden's *Polychronicon*, → Vincent of Beauvais's *Speculum historiale*, → Bede, → Trevet's *Annales*, and the author's own *Sanctilogium Anglie*, a collection of British saints' lives whose inclusion reveals an ecclesiastical and national bias evidenced in many other details. Book 23 (1273–1347) is valued as an original account of contemporary English history. It describes Edward III's coronation, his campaigns against Scotland (e.g. the slaughter at Dupplin Moor), and those against France it ends with the siege of Calais. Its inclusion of documents such as Edward's letter to the pope setting forth his claim to France, and descriptions of supernatural events are noteworthy.

Manuscripts include London, Lambeth Palace Library, ms. 10, 11 and 12 (849 large folios); and Cambridge, Corpus Christi College, ms. 5 and 6, which contain an important continuation. The text for 1327–43 was first published as a part of → Walsingham's *Historia anglicana* and an abbreviated version found in BL, Cotton Roll ms. xiii 2 and BL, Royal ms. 13.E.ix, was published as *Angliae Chronicon* by J.P. Ludewig (1741) with the author listed as "Iohannes Historiographus" (John the Historian). The *Historia aurea* was also the basis for John of → Brompton's chronicle and the continuation of → Walter of Guisborough, a source for the → *St. Albans Chronicles*, → Gray's *Scalaronica*, → Knighton's *Chronicle*, → Wessington's *Libellus*, and later recensions of the *Polychronicon*.

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PETER LARKIN

John of Viktring

[Iohannes Victoriensis]

ca 1280–1345/7. Austria. Abbot of the Cistercian monastery of Viktring in Carinthia. Author of two works in Latin, *Liber certarum historiarum* and *Cronica Romanorum*.

The *Liber certarum historiarum* (book of true histories) was probably inspired by Duke Albert II. John aimed at constructing a common history of the three duchies Austria, Styria and Carinthia, united under Habsburg rule since 1335. The first version was finished by 1341 and covered the period 1231–1339. The second version was overtly dedicated to Duke Albert by John, “his devout chaplain”. Dynastic considerations dictate the shape of the work: it opens with the fall of the previous Austrian dynasty and closes with the birth of the longed-for heir, the later Rudolph IV. After 1341, John steadily reworked his chronicle. This is documented by the autograph manuscript Munich, BSB, clm 22107, and by other later sources.

In 1343 he radically changed the outlook of the chronicle. He dedicated the work to Bertrand de Saint-Geniès, patriarch of Aquileia, and added a section on early medieval history, beginning with the rise of the Carolingians in 687. In this version, the emphasis lies on imperial history, which was adapted from the works of Einhard, → Regino of Prüm, → Otto of Freising and → Martin of Opava. His account of early Habsburgian rule in Austria is taken mostly from → Ottokar von Steiermark’s *Reimchronik*. The contemporary history relies either on John’s own experiences as a major Carinthian diplomat or on eyewitness accounts of other, sometimes named persons.

The value of the *Liber* rests on the first-hand knowledge of contemporary history and on his even-handed judgment. John demonstrates his wide learning by combining a stylistically refined narrative with moralizing exempla and quotations from the classics and the Bible so distinctively that his chronicle has the traits of a *Speculum principum*. The political agenda is shaped by the allegiance to his order, to his native country Carinthia and to the cause of the Habsburg dynasty. He also gives a balanced account of the reign of Louis of Bavaria. John’s imaginative construction of a common ‘Austrian’ past was lost to subsequent generations because the *Liber* itself was not copied. Later historians like Thomas → Ebendorfer knew it only indirectly,

through continuations to the chronicle of Martin of Opava, the most influential being that of the → Anonymus Leobensis.

Clm 22107 also contains John’s *Cronica Romanorum*, a fragmentary and sketchy account of early Roman history, combined with notes on contemporary intellectual history. Here, he is heavily dependent on Pseudo-Burley’s *De vita et moribus philosophorum*.

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KARL UBL

John of Wallingford

ca 1200–58. England. Probably from Wallingford (Berkshire), he entered the Benedictine cell of St. Albans at Wallingford in 1231. He arrived at St. Albans ca 1246–47 and was appointed infirmarer shortly after this. He owned a manuscript, now BL, Cotton Julius D.vii, which is in part an autograph. It includes two chronicles, both of which have been attributed to him but only one of which he wrote.

The first of these of these (fol. 10^r–33^v), covering the period from Brutus to Cnut and devoting as much space to lives of saints as to historical events, was once attributed to him, but VAUGHN argues that unlike other works in this manuscript, it is written in a hand other than John’s and that John simply incorporated it into his book, adding marginal notes and headings. VAUGHN, apparently following a suggestion by RICKERT, refers to this chronicle as being attributed to another John of Wallingford (known as John de Cella), prior of Holy Trinity Priory at Wallingford, a cell of St Albans Abbey, and later abbot of St. Albans from 1195 until his death in 1214. However, in his edition of this chronicle, VAUGHN dismisses RICKERT’s theory of authorship and describes it instead as an anonymous author’s “rough draft”, written ca 1220.

This chronicle’s major sources included the *Acta Sanctorum*, → *De primo Saxonum adventu*, and → William of Jumièges. It also drew upon → Bede, → Geoffrey of Monmouth, and → *Historia de Sancto Cuthberto*. Containing many inaccuracies, it is arranged in roughly chronological order, with information about saints added after the reign of each king with whom they were contemporary. Thomas Gale published excerpts in his *Historiae Britannicae, Saxonicae, Anglo-Danicae scriptores xv* (1691) and, like RICKERT, attributed it to Abbot John. STEVENSON translated Gale’s excerpts but said that they were written instead by John the Infirmarer.

The other chronicle in the manuscript (fol. 61^r–110^r), an abridgment of several of → Matthew Paris’s works, particularly the *Chronica Majora*, extends from Creation to 1258 and is an autograph by John written between ca 1246/47 and his death in 1258. He knew Matthew at St. Albans, and, in fact, at fol. 42^v there is a noteworthy depiction of a monk, drawn by Matthew Paris, with a caption in red saying: *Frater Iohannes de Walingeford quandoque Infirmaryus* (Brother John of Wallingford, one-time infirmarer). The excerpts that VAUGHN edits in his article represent material John added to what he found in works of Matthew Paris. This chronicle was a source for → John of Oxnead and for the → Norwich Chronicle.

At the end of the manuscript is a list of monks who died at St. Albans, written in John’s hand, but under the year 1258 in a different hand is written: *xix Kal. Septembris apud Wymundham obiit Iohannes de Wallingford, sacerdos Domini et scriptor hujus libri* (John of Wallingford, priest of the Lord and writer of this book, died on 19 Kalends of September at Wymondham Priory [Norfolk], fol. 113^v).

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EDWARD DONALD KENNEDY
LUCIA SINISI

John of Worcester

fl. 1095–after 1141. England. Benedictine of Worcester Cathedral Priory, follower of → Marianus Scotus and author of *Chronica chronicarum* and *Chronicula*.

The *Chronica chronicarum* used to be attributed to Florence of Worcester. Both men are mentioned in the text: Florence is thanked for his contribution in an obituary which appears under the year 1118, whilst under the year 1138 the reader is invited to correct John if he is wrong. Florence was once thought to have written the work as far as 1117, with John being a continuator who brought its annals down to at least 1140, where the text ends imperfectly in the holograph (Cambridge, Corpus Christi College, ms. 157 [Fig. 39]). The annals for 1095 to 1122 could not have been written until after October 1122, however, since they use → Eadmer of Canterbury’s *Historia novorum*. Moreover, the manuscripts show that the work was not written in a contiguous fashion. Thanks to the survival of a holograph in which “layers” of annotation may be distinguished and put in chronological order with the help of the five other medieval manuscripts (all derived from Corpus Christi 157 at different stages in its making), the later stages in the evolution of the text can be reconstructed in unusual detail. Florence may have helped collect data and prepare an initial draft; but the work was vastly amplified after his death and was still being revised in the early 1140s. John was apparently director of the enterprise.

Whether he should be seen as having conceived a new work is debatable, however, for *Chronica chronicarum* is a re-tooled version of Marianus Scotus’s tract of the same name. Robert de Losinga, bishop of Hereford (1079–95), had had a copy of Marianus’s work brought from Lotharingia to England—a copy which may well survive as BL, Cotton Nero ms. C.v. Whether John used this copy alone is a moot point; but his *Chronica chronicarum* certainly re-works that of Marianus. Books one and two, concerning the age of the world and the chronology of Christ’s life, are left almost unaltered. The major changes lie in

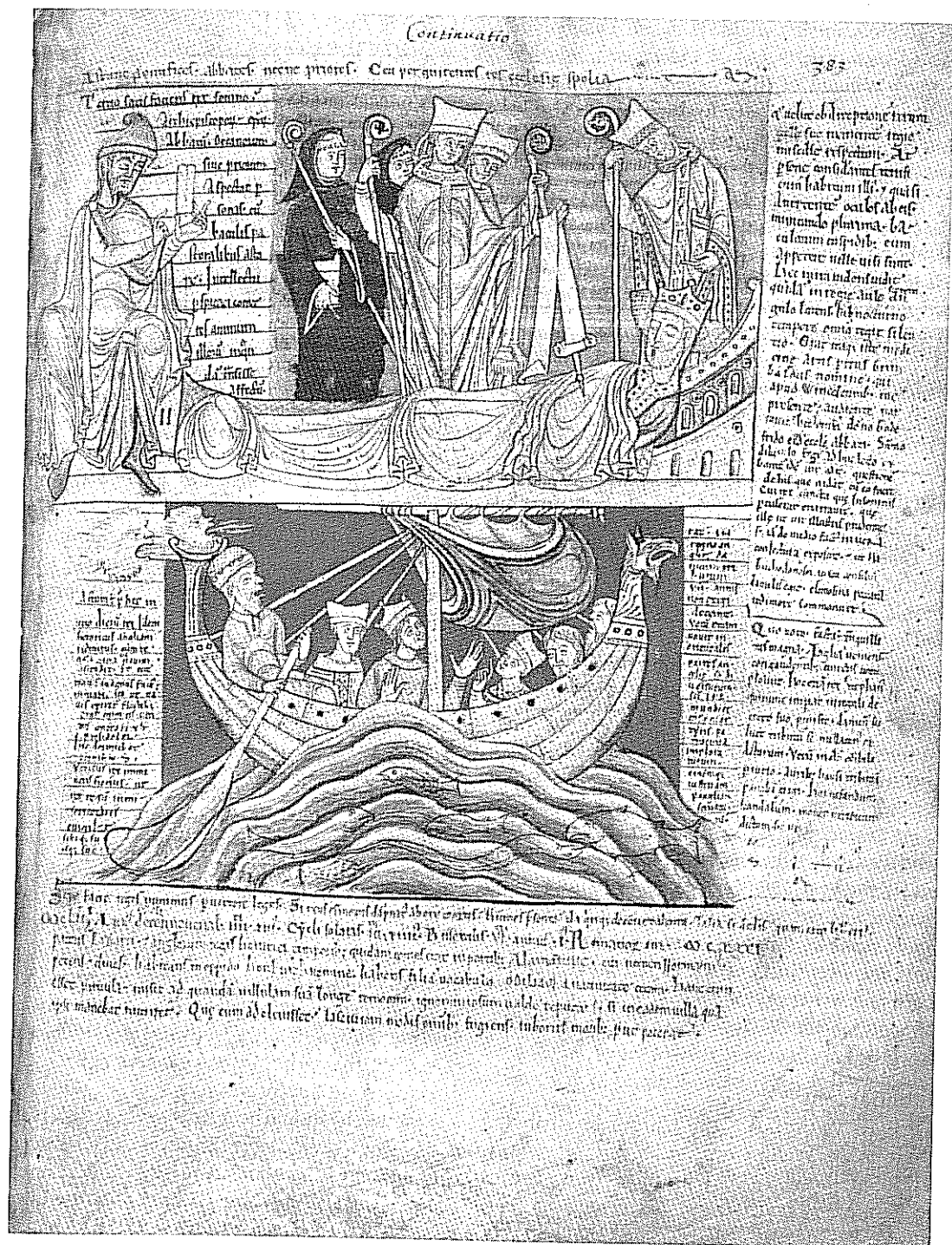


Fig. 39 John of Worcester, *Chronica chronicarum* (autograph). The upper panel illustrates the third nightmare of King Henry I in which he is confronted by the dismay of his clergy, the lower the storm at sea which caused the king to remit the Danegeld for seven years (1130). The observer at the upper left is the royal physician Grimbold, John's informant as to the contents of Henry's visions. Oxford, Corpus Christi College, ms. 157, p. 383.

book three, an annalistic account of world history since the Incarnation. This has been expanded through the interpolation of material, drawn largely from English sources, that concerns the Franks, Danes and Normans, and particularly the English. John also expanded the appendices, re-arranging the marginal annals in the Easter tables, adding episcopal lists for the various English dioceses and genealogies for the major Anglo-Saxon kingdoms. Among the final additions was a new conclusion (covering 1128 until at least 1140/41), a set of papal annals and a brief history of Worcester Cathedral Priory. The *Chronica chronicarum* was first edited in 1592 by William Howard.

The *Chronicula* is less obviously indebted to Marianus. As first completed—it was later continued at Gloucester Abbey—its narrative proper begins with the Incarnation and ends with an entry covering 1106 to March 1123. Its entries cover irregular numbers of years, and its relationship to the “layers” in *Chronica chronicarum* suggests that it was produced in the late 1130s. Most of its material derives from *Chronica chronicarum*, but fresh items were taken from diverse sources, including → Hugh of Fleury and the F-text of the → *Anglo-Saxon Chronicle*. Verses pepper the text. *Chronicula* is copied into the only surviving manuscript (Dublin, Trinity College, ms. 503) by a hand which is thought to be that of John himself.

John may also have produced a third work: the lost world history which was the main source, as far as 1122, of the → *Coventry* and → *Winchcombe Chronicles*. It was produced at Worcester during John's lifetime. It does not abbreviate John's work in the same way as *Chronicula*: it presents a year-by-year annalistic format, and it offers a different “selection” from the materials found in *Chronica chronicarum*. Most of its items echo in abbreviated form material found in book three of that work, but some are closer to items in the appendices. The few items for which there is no counterpart in John's known works are almost all derived from works to which he had access. It may be seen, then, as a second breviated version of *Chronica chronicarum*.

John's guiding aim was, apparently, to sell Marianus's chronological theories to an audience of English religious. His generic choices may be explained as an attempt to put these ideas before three different types of reader: *Chronica chronicarum* before the intellectual heavy-weight, *Chronicula* before those in search of edifying

entertainment, and the lost source of the *Coventry* and *Winchcombe Chronicles* before students needing an introduction to world history.

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PAUL ANTONY HAYWARD

John the Deacon of Naples

[Iohannes diaconus Neapolitanus]

early 10th century. Italy. Deacon of the Church of Saint Januarius in Naples. Author of hagiography and translator from Greek into Latin, and possibly author of the second section of the → *Chronicon episcoporum Neapolitanae ecclesiae*. MALLARDO has suggested that he was born around 880. His role in the composition of the *Chronicon* is tentative. The second section of the work, covering the period from Paul II's episcopate (762–6) to the death of Bishop Athanasius I (872) is attributed to a John because after the death of Bishop Athanasius the account is interrupted with the note: *huc usque iohannes diaconus quę sequuntur petrus edidit neapolitanę sedis subdiaconus* (as far as here was edited by John the deacon, what follows by Peter the subdeacon of Naples). Although John was a common name in Naples at that time, it has been hypothesized that the author of this section is identical to the well-known hagiographer. The main subject of John's work is the deeds of the Neapolitan bishops, but some information is also provided on all the

Neapolitan secular leaders of that period, and on several events of Byzantine history.

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LUIGI ANDREA BERTO

John the Deacon of Venice

[Iohannes diaconus Venetus]

10th–11th century. Italy. Ambassador from the doge of Venice, Pietro Orseolo II (991–1008) to the emperor Otto III in 995. Probable author of a *Chronicon Venetum* or *Istoria Veneticorum*. This work is the earliest coherent Venetian chronicle, although some sections of the so-called → *Chronicon Altinate* may have been compiled at an earlier date still. It covers the period from the settlement of the lagoon, associated with the arrival of the Lombards in the sixth century, to 1008. The opening words, "There are two Venices..." (the city and the Veneto region) have often been quoted: they appear also in the *Translatio Sancti Marci*, an anonymous account of the bringing of the relics of St. Mark to Venice, and were probably borrowed from that work. Not surprisingly, in view of the assumed authorship, the chronicle pays a great deal of attention to this doge's achievements, although the account is factual rather than panegyric. The relationship with Constantinople is given some prominence, since it was strengthened at this time. Eight manuscripts survive, of which the best are Vatican, BAV, cod. urb. lat. 440 (first half of 11th century, lacking the first third of the text) and BAV, cod. vat. lat. 5269 (13th century).

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JOHN MELVILLE-JONES

Jómsvíkinga saga

ca 1200. Iceland. This anonymous Old Norse saga falls into two parts. The first deals with Danish kings in the late 9th and 10th century, the second tells about a band of Vikings who held the Jómsborg fortress in Wendland and their relations with Danish kings. The climax of the saga is the story about the Jomsvikings' attack on Norway and the battle against its ruler, Earl Hákon, in Hjørungavágr, which Hákon won after having sacrificed his young son to his family's female deity, Þorgerðr hólgafrúdr. *Jómsvíkinga saga* is based on some historical facts, and the author quotes skaldic verses to support his story. The embroidered narrative told with grotesque humour reveals, however, that the author aims at telling an entertaining, rather than a true story.

Two very different redactions of the saga, A and B, seem to have emerged shortly after its composition. The B-version is lost, but can be deduced from passages in some manuscripts and from other sagas for which *Jómsvíkinga saga* has been a source. The A-version is preserved uncontaminated, but not fully complete, in Copenhagen, Arnamagnæanske Institut, AM 291 4° (later 13th century). In *Flateyjarbók* (Reykjavík, Stofnun Árna Magnússonar, GKS 1005 2°, 1380s) parts of the saga in the same version, but stylistically altered, were incorporated into the saga of Óláfr Tryggvason, and a shortened text of this version is found in Stockholm, Kungliga Biblioteket, Perg. 4° no. 7 from the early 14th century. In Reykjavík, Stofnun Árna Magnússonar, AM 510 4° (mid-16th century) the beginning of the saga is omitted, and the text is a combination of the A and the B versions. In addition, the manuscript, now lost, from which Arngrímur Jónsson translated the saga into Latin in 1592–3, must have contained a combination of the two versions. It is still a matter of discussion which version is closer to the original.

The *Jómsvíkinga saga* was used as a source both by the author of → *Fagrskinna* and by → Snorri Sturluson (1220s).

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ELSE MUNDAL

Jonsdorff, Benedikt

d. 1503. Silesia (Poland). Educated at the universities of Kraków, Vienna and Erfurt. Regular canon of St. Augustine in Wrocław. Abbot of the monastery in Wrocław from 1470. Jonsdorff wrote or contributed to three chronicles.

He is best known for the fact that he edited and continued the *Chronica abbatum Beatae Mariae Virginis in Arena*, the first part of which had been written by → Jodok of Glucholazy. Jonsdorff's part describes the history of his monastery between 1429 and 1470. This chronicle was later continued to 1779 by another hand.

Jonsdorff's second work is *Casus facti seu in terminis in Arena Wratislaviensi*. The first part of this text is a monastic chronicle which draws heavily on the *Chronica abbatum*, often taking over text verbatim. The second part relates the conflict between the monastery and the city about jurisdiction over Wyspa Piaskowa (Sand Island) in Wrocław. It has never been edited.

Finally, he composed a *Chronicon Bohemiae*, one of first historical works to present Silesia as a land related to Bohemia from its legendary origins up to 1490.

All Jonsdorff's historical works are preserved in a single autographical manuscript in Wrocław, BU, IV Q 205. Three copies of the *Chronica abbatum* from the 18th century are also known.

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WOJCIECH MROZOWICZ

Jordan of Giano

[Iordanus de Iano]

13th century. Italy/Germany. A Franciscan friar from Giano, near Spoleto, Umbria. Author of a Latin chronicle of his order. Jordan joined the Franciscans before the voyage of St. Francis to the Orient in 1219. In September 1221 he left Italy and stayed first at Salzburg, then at Speyer. In June 1222 he was assigned to the apostolate in Speyer, Worms and Mainz and the following year he was ordained as a priest and lived in Speyer. From 1224 till 1239 he was in Thuringia and contributed to the planting of the Franciscan Order in Erfurt, Eisenach, Gotha, Nordhausen and Mühlhausen. Two letters from 1241, quoted by → Matthew Paris, indicate that he was vicar in Poland and vice-minister of the provinces of Bohemia and Poland. In 1242 he was at the provincial chapter at Altenburg and was elected vicar of Saxony. From then nothing is known of him until his appearance in 1262 at the chapter at Halberstadt, "old and weak". He is mentioned in the chronicles of Matthew Paris and Nikolaus → Glasberger.

Jordan is best known for his chronicle, which he dictated to Brother Baldwin of Brandenburg in 1262, recounting the first Franciscan missions in Germany. Beginning in 1207, it is one of the earliest Franciscan histories. It was written in Latin, but has some Italian influences. Though Jordan was not a scholar, his writing was mostly accurate and therefore his work is an important source for the history of the Franciscan Order in Germany from 1221 to 1242. He is the only writer to describe the crisis in the Franciscan Order at the time of St. Francis' trip to the Orient in 1219.

Jordan is also important for his information on → *Giovanni di Piano Carpini* and his early years in the Franciscan Order.

The work is preserved in two manuscripts, both incomplete. Berlin, SB, theol. lat. 196 (14th century) is a manuscript from France, to which Jordan's chronicle was added in Germany on fols 142–50. It ends abruptly at 1238, hence the first published edition lacked the ending. This is provided by the fragmentary Karlsruhe, LB, cod. 357 (15th century), consisting of only six folios, of which the first four belong to Jordan's chronicle, while the last two offer a catalogue of the Saints of the Franciscan Order. Jordan's chronicle is also transmitted almost in its entirety as an insert in the Glasberger chronicle.

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DAN GOLDENBERG

Jordan of Saxony

[Jordanus de Alamania]

d. 1237. Germany, then France. Author of a history of the Dominican order. Possibly born near Dassel in Saxony, Jordan joined the Dominicans in Paris 1220, became provincial minister of Lombardy 1221, and ultimately followed the founder, St. Dominic, as master general of the Order in 1222. He died in a shipwreck off the coast of the Holy Land on 13th February 1237.

Jordan's *Libellus de initiis Ordinis Praedicatorum* was written in the early 1230s. As one of the authorities in the order who still could remember Dominic (who had died in 1221), Jordan focussed not only on the founder, but also on the early community and its eminent members. The history is laid out as a clear and not at all emphatic recalling of the ideas which inspired Dominic to found his order. The circumstances of the writing are still under discussion. Most probably the *Libellus* was published in the context of Dominic's canonisation in 1234.

Two redactions have been discussed. The first one is considered to have been written ca 1231/33

for internal use of the order, without the material on the saint's miracles. The present text may be the final redaction of the ongoing collection of materials, which Jordan might have begun when entering the order (or even before). This is unclear partly due to the fact that the manuscript tradition is problematic. The two earliest prints, of 1719 and 1733, were based on manuscripts said to have been early which later proved unidentifiable. Key manuscripts are Würzburg, UB, cod. M. p. th. 57 and Venice, BNM, lat. IX, 61. The latter, originally from Bologna and seemingly based on an early copy, provided the basis for SCHEEBEN's edition. In any case, the memorial effect of the work was achieved, since it became the source of every further Dominican text on St. Dominic in the 13th century.

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FELICITAS SCHMIEDER

Jordanes

ca 500–70. Italy. Gothic historian writing in Latin. Jordanes would appear to have been of either Gothic or Alan parentage. He first served as *notarius* of Gunthiges Baza, a member of the gothic royal family. Thereafter, he converted to Catholicism and pursued a religious life. When Pope Vigilius went to Constantinople (547–54), Jordanes probably accompanied him as Bishop of Croton. Upon his return to Italy he chose to live in the monastery founded by → Cassiodorus, in Vivarium. The relationship between Jordanes and Cassiodorus was intense, and he was influenced as much by the latter's deep cultural grounding as by his language and literary style. Two of Jordanes' works have come down to us, both of which were composed during the period 550–5: a History of the Goths, *De origine actibusque Getarum* known

briefly as the *Getica*, and a Universal History, *De summa temporum vel origine actibusque gentis Romanorum*, or simply the *Romana*.

The *Romana* is a Christian world chronicle from Adam to Justinian. The structure follows the familiar world chronicle pattern: a biblical section going up to the birth of Abraham, (*Anno Mundi* 3308), precedes a more general history that contains brief descriptions of all the universal hegemonies up to Rome. The history of Rome begins with Aeneas and contains numerous short entries which recount the foundation of the city and relate events from the history of the Republic. Although the text deals with the empire from the period of Augustus onwards, after 395 AD the interest for the western provinces gradually diminishes. The last event mentioned by Jordanes is the invasion of the Bulgars and the Slavs in 547 AD.

For the history to 379 AD, Jordanes leans heavily on → Jerome's *Chronicon* though laced with a considerable number of other sources. Some are historians such as Livy, Florus, → Orosius, → Eutropius, → Festus, or Strabo, but there are also works in other genres like Virgil, Lucan, and Pomponius Mela. After 379 AD the main source becomes the *Chronicon* of → Marcellinus Comes and an unknown source of it. In the first part of the chronicle the contribution of an Alexandrian Chronicle is also evident. The *Romana* was a well known text for historians and chroniclers of the Middle Age, including → Paul the Deacon and → Otto of Freising.

Among the main themes of Jordanes' historiographical thought there is a general representation of human history as a sum of constant suffering. Another important feature in the *Romana* is the idea of a profound unity existing between the historical destiny of the Romans and the barbarians. Between Theodosius and Justinian, the Christian faith represents the unifying link bringing these two cultures closer together. This idea also plays a fundamental role in the representation of Gothic history in the *Getica*. This work is based on Cassiodorus' own lost *Historia Gothorum* (originally in twelve books), and adheres to both the style and content of its model. When, for example, Jordanes attempts to legitimize the power of the Amali over the Goths, he still maintains that the former ought to recognize the supremacy of Constantinople, since divine providence had chosen the Roman empire to rule the world.

The extant manuscripts of the *Getica* and *Romana*, around 50 of them, belong to three dif-

ferent families (a, b, and c). They all stem from manuscripts of the Carolingian period. In his edition for the MGH, MOMMSEN based his critical work on the now destroyed "Heidelbergensis 921" (8th–9th century) and Vatican, BAV, Palat. Lat. 920 (10th century). According to recent research, these manuscripts (and the whole, "German", family "a") do not preserve the original quality of Jordanes' Latin. The Carolingian copyist from Germany used his own vernacular to solve many abbreviations in the text. A manuscript from Valenciennes (BM, 95, 9th century) reveals better quality in solving the same obscure passages. Though a member of the "a" family, this manuscript was evidently written by a skilled copyist. The edition of GIUNTA & GRILLONE (1991) is based on these recent philological investigations.

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UMBERTO ROBERTO

Jörg von Nürnberg

fl. 1456–82. Germany. Master of artillery and expert in cannon production in Germany, Austria, the Balkans, the Ottoman Empire and Italy.

Jörg's *Geschicht von der Türckey* (History of Turkey), written 1481/82, begins with a legendary account of the origins of the Ottoman Turks and a history of the Ottoman sultans to the mid-15th century. The body of the work details the external relations of the Empire 1460–80. Autobiographical notes in the text state that Jörg was sent to Stefan Vukčić Kosača, Duke of Herzegovina, in 1456, but was captured in 1460 by the Ottoman allies of the duke's eldest son Vladislav, who had staged a rebellion against his father (an event that in fact took place in 1462). Jörg entered the service of Mehmed II, escaping during an espionage mission to Alexandria in 1480 through the agency of Franciscan friars. Arriving in Venice in the same year, he entered the service of Pope Sixtus IV. His chronicle is an important record of the military history of the Ottoman Empire in this period, and the central source for the Turkish conquest of the Balkan states. The narrative is followed by some observations on Islam, Islamic religious practice and Turkish slavery. Latin inserts reveal these to be excerpts in German translation from the *Tractatus de moribus [...] Turcorum* of George of Hungary, a treatise on the Turkish slave trade with a short historical excursus, first printed in 1480.

There are three incunable editions: Albrecht Kunne (Memmingen, ca 1482/83); Albrecht Kunne (Memmingen, 1496); Peter Wagner (Nuremberg, 1500). A shortened version was incorporated into Johannes Adelphus' *Die Türckisch Chronica*, first printed in 1513. Both later incunable editions reproduce Jörg's short work as the first part of much larger compendia on Islam and the Turks.

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STEPHEN MOSSMAN

Josephus, Titus' Flavius

[Yosef ben Matityahu]

ca 37–100 AD. Palestine. Jewish historian. Author of *The Jewish War* (*De bello Iudaico*) and *Antiquities of the Jews* (*Antiquitates Iudaeorum*), Latin translations of which proved very popular in the Middle Ages [Fig. 28]. Yosef, better known by his Roman name Josephus, was a Jewish writer of priestly descent. His mother-tongue was Aramaic, and he spoke and wrote fluent Greek and presumably had proficiency in Latin as well. The seven books of *The Jewish War* (written ca 75–79) give an account of the Jewish revolt against Roman occupation between 66 and 73, in which Josephus played a leading role; the surviving Greek version is the author's own translation of his Aramaic original, which is now lost. The twenty books of the *Antiquities* (written in 93/4) document the history of Israel from the creation down to the late first century AD. This work is a piece of nationalistic propaganda intended to be the Jewish counterpart to → Dionysius of Halicarnassus' *Roman Antiquities*.

During the 4th century, *The Jewish War* was made available in Latin in a paraphrase by Pseudo-→ Hegesippus (ca 370) and in a complete translation usually ascribed to → Rufinus. In the 6th century a friend of → Cassiodorus translated the *Antiquities* into Latin. Early Christian chroniclers such as → Eusebius and → Jerome relied heavily on the Greek Josephus to fill out their picture of Palestine in biblical times. Medieval Christian readers held the Latin Josephus in the same high regard also for the historical context which he provided for early Christianity. Medieval historical writers who used Josephus include → Peter Comestor, Ranulf → Higden, → Frechulf of Lisieux, and the authors of the → *Bulgarian Chronograph*, the German → *Chronica S. Pantaleonis* and the Castilian → *General estoria*, to name but a few at random.

The enormous popularity which the Latin Josephus enjoyed in western and central Europe during the Middle Ages is attested by the wide diffusion and sheer number of extant manuscripts (in excess of 200), the oldest of which originates from 6th-century northern Italy and contains a

fragment of the *Antiquities* (Milan, Biblioteca Ambrosiana, Cimelio ms. 1). The *editio princeps*, containing Rufinus' translation of *The Jewish War* and the 6th-century translation of the *Antiquities*, was printed in Augsburg in 1470 by Johann Schüssler. The first bilingual edition of Josephus' complete works in Greek and Latin appeared in 1611 in Geneva. The texts, presented in parallel columns, were based on the Greek edition of Arnoldus Arlenius (first published in 1544) and the revised Latin version of Aegidius Gelenius.

See also → Yosef ben Gurion.

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ANDREW J. CAIN

Pseudo-Joshua the Stylite

early 6th century. Syria. Anonymous ecclesiastic who wrote a Syriac chronicle and narrative text from 494 to 506. The chronicle was composed during the later years of the emperor Anastasius, that is, between 507 and 518. It is annalistic, dating events either to the Alexandrian (begins on 29 August 30 BC) or the Seleucid (begins on 1 October 312 BC) calendar.

Very little is known about the author, apart from what he reveals in the chronicle. He was from Edessa, which he refers to as "our city" (ch. 5). The text is preserved in one manuscript only, a palimpsest (Vatican, BAV, vat. syr. 162), where it is transmitted as part of the → *Zuqnin Chronicle*. It begins with a preface addressed to the abbot

Sergius (chs. 1–6); it then gives an analysis of the causes of the war between the Romans and the Persians (chs. 7–24), and a list of calamities in Edessa and the surrounding region in 494–502 (chs. 25–47). The longest part (chs. 48–100) describes the war and its aftermath. The text ends with a short epilogue, also addressed to Sergius (ch. 101). The first part of the chronicle shows a clear interest in natural phenomena, the second in the Byzantino-Persian war and its consequences. A marked interest in religious history is evident, with the list of calamities described as part of God's plan for his people. The author's purpose is both religious and political; he wants his readers to know of the events he records, and to understand them as divine punishment, so that future generations might live more upright lives in order to avoid the same punishments. The chronicle shows an interest in economic affairs by keeping a record of the rise and fall of the price of grain and other commodities. As sources, the author used an Edessan archive, a Greek history favourable to the emperor Zeno, and oral accounts.

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JAN VAN GINKEL
MEREDITH RIEDEL

Journal du siège d'Orléans

1467. France. A report in Middle French, traditionally ascribed to the clerk Pierre Soudan [Soubdsan], who is otherwise unknown. Commissioned by Orléans officials, it recounts from a French perspective the English siege of Orléans (1428–9) that culminated in the French victory of 8th May 1429, recognized as the turning point in the Hundred Years War. Joan of Arc, in her first military engagement, became an instant local hero.

The *Journal* relies on a valuable anonymous, day-to-day contemporary account (October 1428 to May 1429) for the siege. To this daily record has been added content from the later chronicles of Jean → Chartier and → Gilles de Bouvier, and the records of the nullification trial of Joan of Arc (1456), thus continuing the war narrative to September 1429. The *Journal* professes royalist sympathies, is rich in information on the impact

of canon and gunpowder, and reveals the permeability of the English blockade for the influx of goods and reinforcements.

The text exists in two early manuscript copies, St. Victor 285 (Paris, BNF, ms. lat. 14665) and the d'Urfé manuscript (Paris, BNF, ms. lat. 8838). Later copies are found at the Vatican, in Saint Petersburg, and in Geneva, Switzerland, the latter the gift of Jean-Jacques Rousseau. Jean-Louis Micqueau published a Latin translation of the *Journal* (1560), sixteen years before it saw print in the original French.

In the *editio princeps* by Léon Tripault (1576) the work is called *L'Histoire et discours au vray du siege...* (History and True Discourse Concerning the Siege), and the early print tradition knew it either by this title or as *Petit traictié par manière de cronique...* (A short Treatise in the style of a Chronicle), following the Saint-Victor manuscript. QUICHERAT's edition appends the words *et du voyage de Reims* (and of the Voyage to Reims) to the customary title, presumably in acknowledgment of the later content appended to the original siege journal.

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DEBORAH FRAIOLI

Juan de Flores

1440/45?–1503/23? Castile (Iberia). Juan obtained a degree, thought to be in Canon Law, from the University of Salamanca, where he was probably born. He was a member of the *Consejo Real* (Royal Council) from 1475, and was appointed *Cronista Real* (Royal Chronicler) on 20th May 1476. He is the author of romances and other works of sentimental character, such as *Grimalte y Gradissa* (1486), *Grisel y Mirabella* (ca 1480–85), and *Triunfo de Amor* (1475–76). He may also be the author of *Coronación de la señora Graciosa*.

The *Crónica incompleta de los Reyes Católicos* is a prose account in Castilian of events between 1469 and 1477, written in this same year or shortly thereafter. It depicts the political turmoil in Cas-

tile in the last years of the reign of Enrique IV and the first years of that of Isabel and Fernando, with a strong emphasis on the events related to the entry of the King of Portugal into Castile and the combats in Toro and Zamora between his troops and those of Fernando and Isabel. It has survived in a single manuscript, Madrid, Real Academia de la Historia, 9/467, late 15th century.

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JUAN-CARLOS CONDE

Juan Manuel

1282–1348. Castile (Iberia). Author of the *Crónica abreviada*, and perhaps of a *Crónica conplida*. Juan Manuel was the son of Infant don Manuel and grandson of Fernando III of Castile and León. One of the most important figures of the Castilian political landscape of the 14th century, he was one of the regents of the kingdom during the minority of Alfonso XI, and was appointed Adelantado Mayor (Lieutenant-Governor) of the former Moorish Kingdom of Murcia. For many years he was in open rebellion against Alfonso.

The *Crónica conplida* (complete chronicle) is now lost. We know of its existence because Juan Manuel mentions it in one of the two lists of his own works, that incorporated into the *Prólogo General* he wrote for the lost authorial manuscript in which he collected his complete works. It is possible that it never existed, and that its name appears in the *Prólogo General* because of a textual error in its archetype. Or it may be a reworking of a version of the → *Estoria de Espanna* written by his uncle, → Alfonso X of Castile and León, whom he considered his intellectual model.

The *Crónica abreviada* (abbreviated chronicle) written ca 1324, is presumably either a summary or abbreviation of the *Crónica conplida* or an abbreviation of the Afonsine *Estoria de Espanna*. Only one manuscript exists, Madrid, BNE, ms. 1356, copied in the 15th century.

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JUAN-CARLOS CONDE

Julian of Toledo

ca 644 to 6 March 690. Hispania (Spain). A cleric and theologian who became bishop of Toledo in 680. Author of a *Historia Wambae*, and other works in Latin. Julian is mainly remembered for his theological writings; his *De comprobatione sextae aetatis* is an attempt to convert Jews, while his *Antikeimenon* is an early instance of scholastic biblical exegesis. He is also known for his contributions to canon law. These reveal a very precise, if unoriginal, writer who was convinced that Christian theology was the skill of manipulating propositions using simple logical tools, rather than any attempt to grapple with the underlying problems. This approach made Julian's works much prized by Carolingian theologians, to whom he supplied both material and methodological models. From the perspective of the study of chronicles, it should be noted that the *De comprobatione* made use of → Isidore's *Chronica maiora*, and shows that Julian thought of his own time as within the sixth

aetas in the manner in which Isidore's chronicle had located the time since the birth of Jesus.

The *Historia Wambae* is a most important source for the reign of the Visigoth Wamba between his accession in 672 and his deposition in 680. The *Historia* is made up of three parts, the *Historia*, the *Insultatio vilis storici in tyrannidem Galliae* and the *Iudicium in tyrannorum perfidia promulgatum*, but in the manuscripts these parts are sometimes distinguished as if they were separate works. The *Historia* was written prior to Julian becoming bishop, probably in 673, shortly after the events it narrates. In all likelihood it was written as "an official history" of Wamba's accession to the throne, his consecration as a king in Toledo in 672, and then of the wars that engaged him in Septimania and the Pyrenees region. As the "official historian" Julian came to royal notice and this no doubt helped him to become bishop of Toledo in January 680. However, within months Julian was collaborating with Erwig in his successful plot to depose Wamba (who died in 683). Julian then served Erwig and his successor, and the see of Toledo was rewarded for the assistance and sacral sanction it lent Erwig in his *coup d'état*.

As the earliest manuscript of the *Historia Wambae* (9th century) was lost in the Escorial fire of 1671, the best witnesses are Madrid, Academia de la Historia, A 189 (13th century) and G 1 (a 15th-century copy of A 189), and Leiden, UB, PER F 9 (14th century); there are also some seven 16th-century manuscripts, including one not listed in the editions: Lisbon, BN, Fundo Geral 937 (1540). → Lucas of Túy included Julian's *Historia* in an abbreviated form in his *Chronicon*, and in this form it was published by A. SCHOTT in his *Hispania Illustrata* (1608). Julian and Lucas are transmitted together in the Leiden and Lisbon manuscripts.

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THOMAS O'LOUGHLIN

Julius Africanus

[Sextus]

3rd century. Palestine, Italy. Julius Africanus, the "father of Christian chronography" (GELZER), is the author of the first Christian world chronicle, originally written in Greek. The tradition according to which he bore the praenomen Sextus is late and unreliable (*Suda* A4647). Little is known about his biography. He originated from Palestine (probably Aelia Capitolina, i.e. Jerusalem, *cest.* 5,51), spent some time at the court of King Abgar VIII of Osroene in Edessa, and later lived in Rome (*cest.* 5,53f.). Various journeys in the Eastern part of the Roman Empire are attested (Egypt [F98], Nysa in Caria [*cest.* 5,52], Mount Ararat [F23], the Dead Sea [F26]). He knew several languages, and was acquainted with some of the leading intellectuals of his time (Bardesanes, Origen).

The *Chronographiae* inserts the tradition of Hellenistic universal historiography into a Christian framework. The work starts with the creation and reaches up to the year 221 AD, which was probably also the year in which the chronography was written. Julius counts the years "from Adam"; his main historiographical achievement is the synchronisation of Biblical chronology with Hellenistic systems of dating, especially the Olympiads (F34). His chronological system is not only characterized by a meticulous sense of precision, it also reveals a deep fascination for symbolic numbers. The main features of his system include the Flood in AM 2262, the death of Peleg (in whose time the earth was divided, Gen 10:25) in AM 3000, the first Olympiad in AM 4727, the Incarnation in AM 5500, and the time in which the author himself was writing in AM 5723 = AD 221. It was probably not the author's intention to make a statement *pro* or *contra* chiliasm, but in the framework of a 6000-year history there would have been doubtless sufficient time to tranquilize any eschatological fear. A long and particularly intricate passage deals with the dating of Jesus' passion and resurrection in AM 5532 (F93). This fragment represents practically the only surviving part of the history after the incarnation.

This work is not preserved in its entirety, but since it was widely used by later chronographers (it actually formed the basis of the Byzantine era), certain parts of it can be reconstructed on the basis of their quotations. The most important sources

are → Eusebius of Caesarea, → Georgios Synkellos and a fifth or sixth century anonymous Alexandrian chronicle preserved in a Latin translation of low quality (→ *Excerpta Latina Barbari*). The *Chronographiae* was also read and used by Latin and Syriac historians (among others → Sulpicius Severus and → Michael the Great, the Syrian). The preserved fragments boast the only surviving antique list of Olympic victors (F65).

This text like many other fragments was first published by Joseph Justus Scaliger, who inaugurated modern research on the work, in his *Thesaurus temporum* (Leiden, 1606). The first collection of fragments was published by Andrea Gallandi in volume 2 of his *Bibliotheca veterum patrum* (Venice, 1766), reprinted in the *Patrologia Graeca*. In 1815, as a 17-year old student, the Italian poet Giacomo Leopardi collected all the material available on Julius Africanus. The 1814 edition by Routh was a major milestone.

Julius' second main work is entitled *Cesti* (embroideries), a collection of various observations and suggestions in the fields of agriculture, military strategy, geometry etc. Only small parts of this work survive, mostly in later Byzantine collections. It has always puzzled scholars that no trace of the author's Christian belief can be found in the preserved fragments, although the work must have been written around 230, and thus after the *Chronographiae*. The best explanation for this is that in the multi-religious atmosphere of the intellectual elite in the Severan Age, he was not particularly interested in any sort of rigorous orthodoxy.

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MARTIN WALLRAFF

Justinger, Conrad

ca 1365–April 1438. Switzerland. 1390–1431 in Berne, citizen as of 1391. Scribe in the Berne chancellery. In Zürich from 1432 until his death.

On 21st January 1420, on the eve of the feast of the town's patron, St. Vincent, the Bernese government commissioned its "former town scribe" to write a history of the town. The volume was bound in 1430. 2½ rubricated vellum pages of what may be the autograph survive in Berne (Burgerbibliothek, ms. h. h. X.69). Of the five surviving complete manuscripts, Zürich, ZB, A 120 is considered closest to the commissioned work. A larger group of manuscripts, among them four from the 15th century, contain an abbreviated version. Together with Jakob → Twinger von Königshofen (hence a series of manuscripts that combine excerpts of both chronicles, called the → *Königshofen-Justinger-Chronik*), Justinger's work is at the root of virtually every major municipal historiographical enterprise of the 15th century in the Swiss Confederation and neighbouring areas. Bernese historians Bendicht Tschachtlan and Heinrich Dittlinger (see → *Tschachtlan-Dittlinger Chronik von Bern*) and Diebold → Schilling Sn. copied Justinger extensively. The copies of their works thus represent a third group of "Justinger"-manuscripts. Justinger writes a concise German prose. The text, structured in short chapters, tells how Berne succeeded in gaining its present greatness, supported by God himself: as the saying went after the Battle of Laupen in 1339: *got ist ze Bern burger worden, wer mag wider got kriegen?* (God has become a citizen of Berne; who can fight against God?).

Justinger's sources are "old books and chronicles that prove the truth" and "the teaching of credible old people". Into the former category fall annalistic notes in the *anniversarium* of the town church (→ *Cronica de Berno*, mid-14th century), a dramatic and literary account of the battle of Laupen possibly written by a member of the Teutonic Order in Berne, the → *Chronik der Stadt Zürich*, the chronicle of Jakob Twinger, and three songs on events of the years 1275, 1367, and 1375. Justinger's most important written sources, however, are "the charters in the town's chests" which document Berne's growth in territory and allies over the centuries. The oral sources he refers to are mainly relevant for the first chapters of the chronicle, on the founding of the town by Duke Berchtold V von Zähringen in 1191 who, accord-

ing to legend, gave Bern its name and coat-of-arms after the first animal he hunted on the site—it was, of course, a bear.

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REGULA SCHMID

Justinus of Lippstadt

d. ca 1295. Germany. *Magister* and *rector scholarum* in Lippstadt. Justinus composed his Latin *Lippiflorium*, an epic poem consisting of 513 distichs, presumably between 1259–64. He describes the life of Bernhard II of Lippe (ca 1140–1224), founder of the dynasty and the Westphalian city of Lippstadt. He later entered the Cistercian order, headed the Livonian monastery of Dünamünde and was finally appointed bishop of Selonia in 1218. Justinus is eager to praise the protagonist with great rhetorical effort, hence the work can only with restrictions be called a chronicle. The text is dedicated to a grandson of Bernhard, the bishop of Paderborn Simon I of Lippe (1247–77). The author does not rely on written sources but on oral information (*fama*) about Bernhard II that has been passed down. The oldest surviving manuscripts (of four extant) do not date back beyond the 16th century (Detmold, LB, cod. 73, 1–39; cod. 74; Detmold, SA, cod. D 71 Nr. 26, 46–68; SA, cod. D 71 Nr. 27). A Low German version in 1840 verses (composed 1487), is known in three early modern manuscripts.

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CHRISTOPH DARTMANN

Justus of Tiberias

1st century AD. Palestine. Jewish historian credited with writing a Greek chronicle of the Jewish people and a history of the Jewish revolt (66–70 AD). The latter text is known chiefly from a severely critical review of the work and its author in the *Life of Flavius* → Josephus. According to Photios, Justus's chronicle, which took the form of a genealogy of kings, extended from Moses down to the death of the Herodian king Agrippa II. Describing the chronicle as concise, Photios faults it for lacking important information, including any mention of the life of Jesus. An anecdote about Plato that Diogenes Laertius (*Lives* 2.41) attributes to Justus may also have originated in his chronicle.

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WILLIAM ADLER

Juvénal des Ursins, Jean

1388–1473. France. Counsellor of the Parliament in Paris, Bishop of Beauvais and Laon, Archbishop of Reims. He wrote eleven polemical treatises on French political interests. The first, *Audite illos*, was written in 1432; the well-known *Audite celi* was composed in 1435 after the Treaty of Arras and denounced English pretensions to the French crown. His political works show a traditional and moralistic point of view. Often ascribed to Juvénal is the anonymous *Histoire de Charles VI, roy de France*. This account, year by year, of Charles VI's reign with details about Juvénal's family is a translation of Michel → Pintoin's Latin text for the period 1380–1416. TYL-LABORY suggests that the *Histoire* could have been translated by one of Juvénal's secretaries and completed by the author himself for the personal details concerning his family. Juvénal could also have participated in the redaction of the → *Chronique de la Pucelle*.

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TANIA VAN HEMELRYCK

K

Kadłubek, Wincenty

[Vincent]

1150s–8th March 1223. Poland. Bishop of Kraków 1208–18. Author of a *Chronica Polonorum*. He probably descended from a noble family, and studied in France (Paris), maybe (also?) in Italy (Bologna). From 1189 he is named as a witness in documents. Before his election as bishop (first chapter-election in Poland in 1207) he was a provost in Sandomierz. He resigned the bishopric in 1218 and spent his last years in a Cistercian monastery in Jędrzejów.

Kadłubek's chronicle describes in 4 books the history of Poland from the origins until 1202. The first book presents the history of the origin of the state among the Kraków Lechits, their battles with the ancient heroes (Gauls, Alexander the Great, Julius Caesar) and the history of the first (alleged) dynasties. The second book deals with the origins of the Gniezno Piasts and the history of their dynasty until the beginning of the 12th century. The third describes the history of Polish principalities in the time of the Boleslaw III the Wrymouth's sons (until Boleslaw IV the Curly's death) and the fourth runs to the death of Mieszko III the Old. The first three books were composed in the form of a dialogue during a meal between the bishop of Kraków Mathew (died 1166), who recounts the events, and the archbishop of Gniezno, John (died after 1167), who comments on them. After the death of the interlocutors the text continues in the words of a narrator, *quidam uernaculus, atramentarium gestans cum calamo ac fumantem demungens faculam* (some yokel carrying about ink with a pen, and bearing a smoking torch), that is, the chronicler himself.

The purpose of the work, which is almost a historiographical treatise, is to give meaning to Polish history. The state (*res publica*) is described as a community gathered around a sacred ruler and connected with virtue (justice, prudence and

the love of homeland) and law. The events serve as material for commentaries, drawing on extensive humanistic erudition. As models of proper or improper political behaviour, they also provide examples of legal precedents. The work was also conceived as intellectual entertainment. It was written in a very rich and precise Latin, with rhetorical figures and verses incorporated into the narrative (*stilus grandiloquens et ornatus difficilis*). Sometimes the dialogue form reflects the influence of the theatre. Fables are also included, taken from ancient literature or oral tradition, or composed by an author himself.

Prominent among Kadłubek's sources were the chronicle of → Gallus Anonymus, Polish annalistic writings, official documents and the testimony of eyewitnesses. The commentaries contain allusions to classical writers, such as Justin, Cicero, Horace, Macrobius, Ovid, Virgil and many others. He knew the Justinian Codex, and used Decreta Gratiani. He may also have known contemporary writers: Allan of Lille, → John of Salisbury, Alexander Neckam or → Geoffrey of Monmouth. He was descended from the same milieu, the intellectuals of the French Renaissance of the 12th century, and his chronicle is one of the best examples of this intellectual stream. It was used by the later Polish chroniclers until the end of the 15th century, and was discussed in Kraków University by Jan → Dąbrówka.

The Chronicle has survived in 29 codices, the best of which are the early 14th-century Codex of Prince Eugen (Vienna, ÖNB, ms. 480), written perhaps in Poznań, and the 14th-century Codex of Kuropatnicki (olim Warsaw, BN, No. L. q. vel. O IV 2), the latter destroyed in 1944.

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RYSZARD GRZESIK

Kaiserchronik

(Chronicle of the Emperors)

after 1146. Southern Germany. The Middle High German *Kaiserchronik* is the first chronicle of Roman history in any vernacular, as well as the first large-scale chronicle, at least in the west, in verse. Judging by the many manuscripts (11 complete, 25 or 26 fragmentary), ranging from the 12th to the late 15th century, it was extremely popular.

It narrates, in 17,283 lines of verse, the lives of 55 emperors from Julius Caesar (in reality not an emperor) to Conrad III. Most manuscripts break off abruptly with Bernard of Clairvaux's call to the Second Crusade in 1146, but there are several continuations. The figure 55 is entirely arbitrary, as there were at least four times as many emperors in the period covered. The poet shows a fine disregard for historical chronology and includes in his catalogue of emperors four unhistorical personages, to two of whom he devotes a disproportionate amount of space: 2,820 lines to 'Faustinian' (only eight less than to Constantine the Great), and 1,461 to 'Narcissus', almost twice as much as to Charlemagne (a mere 810).

This lack of concern for historical accuracy, which is admittedly restricted to the Roman emperors, belies the *Kaiserchronik's* serious intent, which is to tell us *von den bâbesen unt von den chunigen, / baidiu guoten unt ubelen* (of popes and kings, both good and evil, 19f), and to show how God's will is manifested in the Roman Empire. In two long passages (271–380 and 455–596) extracted from the → *Annolied* he places the *translatio imperii* concept (based on Daniel's interpretation of the four beasts of Nebuchadnezzar's dream) in juxtaposition to Caesar's victory over the four Germanic races, the Swabians, the Bavarians, the Saxons and the Franks, thus justifying in advance the right of the Germans to suc-

ceed the Romans as rulers over the last of the four world empires.

The author of the *Kaiserchronik* is unknown (there may indeed have been more than one). SCHRÖDER identifies him as a 'Regensburger Geistlicher' because of obvious local knowledge and manifest clerical status, though his suggestion that he might have been Pfaffe Konrad, the author of the Middle High German *Rolandlied*, did not gain acceptance. Whoever the author was, his method of composition was highly eclectic and his sources varied.

There are three recensions. A is the oldest, with the largest number of manuscripts, and is the basis for both editions: MASSMANN used Heidelberg, cpg 361, SCHRÖDER Vorau, ms. 276; a third good manuscript is Munich, cgm 37. Recension B (Vienna, ÖNB, cod. 2693 etc.) dates from the early 13th century and C (Vienna, ÖNB, cod. 2685 etc.) from the second half of that century.

The *Kaiserchronik* was vastly influential for later German chronicles (→ Frutolf von Michelsberg, the → *Sächsische Weltchronik*, → Jans der Enikel, → Heinrich von München and → Twinger von Königshofen) as well as for German courtly literature (Wolfram von Eschenbach, Frauenlob). It was reworked as a shorter prose text in the → *Buch der Könige alter ê und niuwer ê*, and also in a second prose reduction transmitted in four manuscripts of the *Schwabenspiegel*, and it was translated into Latin by one Albert of Konstanz (Budapest, Széchényi, cod. lat. 519). Some episodes were also transmitted separately.

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FRANK SHAW

Kaisergeschichte

[Enmannsche Kaisergeschichte; KG or EKG]

4th century. Italy/Gaul (France)? A lost set of Latin epitome biographies of the Roman emper-

ors from Augustus. In its earliest version it probably stopped around the death of Constantine (337) or slightly earlier, but it was continued (by other authors?) to at least 378. It was added to an earlier epitome history of Rome that concluded with the end of the Republic to create a major epitome history of Rome from its origins, and was the main source for → Eutropius, → Festus, and Aurelius → Victor, and an important source for → Jerome, the → *Historia Augusta*, and the → *Epitome de caesaribus*. Though controversial for almost a century following the initial hypothesis by ENMANN, its existence is now almost universally accepted.

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RICHARD W. BURGESS

Kaminiates, Ioannes

10th (or possibly 15th) century. Greece. The narrative of Ioannes Kaminiates Εἰς τὴν Ἄλωσιν τῆς Θεσσαλονίκης (On the sack of Thessalonica) is the only historical account of the conquest of Thessalonica by the Arabs in 904. The author claims to have been an eyewitness of this event, and that he and his family were captured by the Arabs and taken to Crete and afterwards to Tarsus in Cilicia. He does not limit himself to the description of the fall of Thessalonica however, but rather, he presents and describes the town and its outlying suburbs, its port, the trade that passes through the city, the arts and culture, the agrarian production, and the economy.

The facts that the exact date of the conquest of Thessalonica by the Arabs, as mentioned by Kaminiates, does not concur with the corresponding account of the Arab Abu Ma'adan, and that the city's saint and protector, Saint Dem-

etrios, is absent from the narrative and plays no role in the city's fate, together with the form of the account, the vocabulary, and even the surviving manuscripts (from the 15th and 16th century) led KAHZDAN to theorize that it should be seen as a later work, written during or after the Ottoman conquest of Thessalonica in 1430, or slightly later. This theory is not widely accepted, although it has never been entirely refuted.

Despite KAHZDAN's objection, Kaminiates is a reliable historical source for the 10th century, though, his work does not have the quality of → Eustathius of Salonica's account of the Norman conquest of Thessalonica in 1185. The text obviously was appreciated and utilized by subsequent historians and should also be seen as a literary or rhetorical document of Arab cruelty among the Byzantines. For the text constitution three manuscripts are of higher importance: Vatican, BAV, cod. vat. gr. 172, fol. 1–90^v (ca 1439); BAV, cod. Barb. gr. 241, fol 31–106 (16th century); and Athos, Μονή της Μεγίστης Λαύρας, (the Monastery of Megiste Lavra) cod. Λ 55 (1545), fol. 147–205^v (anno 1511).

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CHRISTOS STAVRAKOS

Kammermeister, Hartung

[Cammermeister]

ca 1375–1467. Germany. A burgher of Erfurt (Thüringen), member of the town council and five times mayor. He wrote a continuation of Johannes → Rothe's *Düringische Chronik* (*Weltchronik*), covering the years 1440 to 1467. The last few entries in the chronicle were added after his death. This chronicle is extant in five

manuscripts, of which the one in Jena (Thüringer Universitäts- und Landesbibliothek, ms. Bud. f. 145, fol. 98^r-327^v) may be Kammermeister's autograph or a copy made under his auspices. The events related in the chronicle range from wars and invasions to local news and fashion. He also expressed his views on religious issues, such as the organization of the monasteries, and supported the Franciscans in their attempts to make the townspeople give up gambling and vanity. Kammermeister's position and experience influenced the contents and language of the chronicle. He had access to official documents, which makes his chronicle an important source in some cases, and he paid great attention to detail when describing financial questions.

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CHRISTINE WATSON

Karl der Große und die schottischen Heiligen (Charlemagne and the Irish Saints)

late 14th century. Germany. Middle High German. A 9,912-line verse chronicle narrating the story of the foundation of three Irish Benedictine monastic foundations in Bavaria, the priory of Wehsanktpeter in Regensburg, the monastery of St. Jakob in Regensburg, and the monastery of St. Jakob in Würzburg, linking the first of the three to Charlemagne's and his son's victories near Regensburg over the last independent Bavarian duke Tassilo and the still heathen Avars in the 8th century, regardless of the fact that there is no historical record of Irish foundations in Regensburg before the 11th century. The poem is a slavish translation into German verse of the Latin prose *Libellus de fundacione ecclesie Consecrati Petri*, written between 1250 and 1261, presumably by an Irish monk of Regensburg, as knowledge of Irish place-names and of ruling Irish dynasties would appear to confirm. There are two manuscripts,

one in the British Library in London (Harley ms. 3971), the other in the Batthyaneum Library in Alba Iulia, Romania (ms. F. 3.VI.10). Both clearly emanated from Bavaria.

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FRANK SHAW

Karlskrönikan

1450s. Sweden. A 7000-line verse chronicle in Swedish, written in the chancellery of the Swedish king Karl Knutsson (1448-57), to serve national interests in general and glorify the deeds of Karl Knutsson in particular.

Its first part is based on *Engelbrektskrönikan* (ca 2700 verses), a rhymed chronicle in Swedish, written towards the end of the 1430s, which is only preserved embedded in *Karlskrönikan* but must originally have existed as a separate text. *Engelbrektskrönikan* is named after the revolutionary leader Engelbrekt Engelbrektsson (d. 1436), a man of the lower gentry who united large parts of the aristocracy and the people in rebellion against the union king, Erik of Pomerania, in 1434. Engelbrekt is the central character and hero of this chronicle, which starts with an account of Queen Margrethe's accession in 1389, thereby providing the background of the Swedish uprising. The chronicle ends with the murder of Engelbrekt in 1436. It originated in the circle close to the Council of the realm, the governing body during the uprising, and its author, Johan Fredebern, a man of the lower gentry, was the official scribe of the council.

In the early 1450s, *Engelbrektskrönikan* was partly rewritten in the chancellery of Karl Knutsson in order to emphasise Karl's importance

during the uprising in the 1430s, to some extent at the cost of that of Engelbrekt. One manuscript, dated 1452 (Stockholm, Kungliga Biblioteket, cod. D 6), is a key witness to this rewriting. After the death of Engelbrekt, Karl is depicted as his successor. All Danish union monarchs are denigrated, especially Erik of Pomerania (1412-39) and Christoffer of Bavaria (1441-8). Both chronicles are inspired by → *Erikskrönikan*, but they are less refined, and less courtly in style, although important as examples of propagandistic historiography, directed at a broader public.

From the same time and same origin are a new introduction to *Erikskrönikan*, including the period back to the national patron St. Erik, to whom Karl Knutsson claimed kinship, and *Förbindelsedikten* (the Connecting Composition; ca 600 verses), which links *Erikskrönikan* to *Karlskrönikan*. *Förbindelsedikten* is only preserved in manuscripts containing both *Erikskrönikan* and *Karlskrönikan*. The oldest is dated ca 1480 (Lund, UB, Mh. 32). The result is a chronicle covering the period from the middle of the 13th to the middle of the 14th century, serving national interests and giving legitimacy to the kingdom of Karl Knutsson.

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OLLE FERM

K'art'lis C'xovreba [Georgian Chronicle]

8th-14th century. Georgia. The *K'art'lis C'xovreba* (Georgian Chronicle) is a compilation of several chronicles that cover the history of K'art'li (Georgia) from its origins up to the time of the late medieval kingdom. Georgian literature, like that of its Armenian neighbour, had its beginnings in the 5th century with the invention of an alphabetic script, and was closely tied to the spread of Christianity throughout the region. Early Georgian historical writing came almost exclusively in the form of biographical or hagiographical Lives of its kings and prominent

missionaries. The *K'art'lis C'xovreba* itself was originally compiled possibly as late as the 11th century, by Leonti Mroveli, from a combination of such Lives and of the received "primary history" of the Georgian people. It begins with a history of the Kings of K'art'li, and is followed by the story of the conversion of K'art'li by the evangelist Nino, a contemporary of Grigor the Illuminator of Armenia. Next is a biographical history of King Vaxt'ang Gorgasali (447-522) attributed to an author named Juanšer, followed by the tale of the martyrdom of king Arč'il at the hands of the Abbasid Arabs in 786, attributed to Leonti. Several later sections have been appended to these four; these include a history of Georgia to 1072, a life of King David Bagratuni "the Builder" (d. 1125), a collection of royal histories of David's successors (1156-1212), and a history of the Mongol invasions under Giorgi V (1318-46).

The earliest version of the *K'art'lis C'xovreba* survives in an Armenian translation (Yerevan, Maštoc' Matenadaran, ms 1902), and includes only the sections up to 1125. The date of this copy is not well established, but it was probably made in the mid-twelfth century. At least seventeen Georgian versions survive, many of which include different collections of texts. The earliest is the Queen Anne Codex held in Tbilisi (National Centre of Manuscripts, Q-795), commissioned by Anne-T'inat'in, the daughter-in-law of Giorgi VIII, between 1479 and 1495.

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TARA L. ANDREWS

Kastler Reimchronik

14th century. Germany. Two-part chronicle in Middle High German rhyming couplets from the Benedictine abbey of Kastl in the Bavarian Oberpfalz, relating the legendary history of the founding family, the Counts of Kastl-Habsberg-Sulzbach. A list of the people buried in the monastery

follows. We read about how the family came to the region and built a castle, which later was to become the monastery. Their history is related up until about 1170. The chronicle was commissioned by Abbot Herman in 1324 to provide a short and easy overview of the monastery's history in for visitors who did not speak Latin. The source was a lost Latin *Saalbuch* which is mentioned in the chronicle itself. The foundation of the monastery in 1098 is only mentioned in relation with donations made by the founding family. In 1527 a new version of the rhymed chronicle was made. It has Latin handwritten notes on the margin which are probably part of the Latin source of the rhyme chronicle. Transmission: Munich, Bayerisches Hauptstaatsarchiv, Kastl, Lit. 1 (14th century).

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MIRIAM WEBER

Kastorp, Hinrich

ca 1451–1512. Northern Germany. Born probably after 1451 (marriage of his father), the eldest son of the prominent Lübeck mayor of the same name (d. 1488), Kastorp is presumably the author of a lost chronicle, probably in Low German, on the Prussian Alliance's rebellion against the Teutonic Order (1454–1466); the later Lübeck chronicler Reimar Kock (d. 1569) lists him among his primary sources. The continuator of → Detmar von Lübeck's chronical seems to draw on the same text. There is, however, a possibility that Kock is referring to the father rather than the son.

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HIRAM KÜMPER

Katherina von Gebersweiler [Catharina de Gebilswilr]

fl. 1320. Alsace. Author of a → sisterbook. Katherina entered the Dominican convent of Unterlinden (Colmar, France) while still a child. Nothing else is known of her biography, and it remains uncertain whether she is identical with the prioress of the same name who died in 1330/45. Katherina wrote the convent's Latin sisterbook, *Vitae Sororum*, which contains 42 biographies in 40 chapters plus eight introductory chapters. Five additional biographies were added by a later scribe, including that of Elisabeth Kempf, who translated Katherina's Latin text into German. Katherina's purpose is *nobilitatem aviti generis intimare* (to recount the merits of the nuns of the past). Therefore no historical information from outside the monastery and only little on the monastery's internal history can be found in her sisterbook. There are two manuscripts of the Latin text: Colmar, Bibliothèque de la Ville, ms. 508 and Paris, BnF, lat. 5642, the later being an abridged version. Kempf's German version survives in Wolfenbüttel, HAB, Cod. 164.1 Extrav.

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HIRAM KÜMPER

Kattendijke-kroniek

ca 1491. Low Countries. Almost unknown until its discovery in the 1990s, the *Kattendijke*

Chronicle is a lengthy chronicle (ca 250,000 words) in Middle Dutch, telling the history of the counties of Holland and Zeeland and the prince-bishopric of Utrecht, from the legendary origins in Troy up to 1478. It begins with the history of Troy and the Trojan settlements in Italy, France and England, and runs till the reign of Duchess Maria of Burgundy (1477–81) and her husband, the later Emperor Maximilian of Habsburg. Effectively a compilation, the text was almost entirely drawn from well-known sources, such as Veldener's Middle-Dutch version of the → *Fasciculus temporum* and the Dutch Johannes de → Beke.

It seems the anonymous author was himself responsible for the production of the unique manuscript, which includes a large number of illustrations, a patch work of wood engravings cut out of printed books and original drawings and heraldic elements. The work is known as the *Kattendijke Chronicle* after Dutch noble family Huyssen van Kattendijke, who have owned the manuscript since 1614; it is still in their private collection today. The manuscript title is *Die historie of die chronicke van Hollant, van Zeelant ende Vrieslant ende vanden Stichte van Utrecht ende veel landen diemen hier na nomen sal*.

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ANTHEUN JANSE

Kazmair, Jörg

[Katzmair]

fl. 1391–1417. Germany. Scion of a Munich patrician family, Kazmair was a member of the inner city council almost continuously from 1396 until his death on 5th March 1417. From this inside perspective he reported on the disturbances in the town between 1397 and 1403, when after the death of Duke Johann the question of Bavarian succession divided Munich into two parties. Probably written simultaneously to the events it describes, Kazmair's record of the beginning of the conflict provides full lists of the antagonists (*pösen*) and concise descriptions of the negotiations, sometimes also quoting the participants. From August 1398 until the conflict subsided in 1403, Kazmair was expelled from town and resided in Salzburg

(cf. § 85). Though personally involved himself, he seems remarkably impartial, not shy of criticising his peers as well as the dukes Stephan and Ludwig. The report ends abruptly with the siege of Munich in February 1403, although Kazmair obviously planned to continue his description (cf. § 167). There is one extant manuscript (Munich, BSB, cgm 929, fol. 24^r–54^r, written by Anna Reitmor in 1563), which declares itself to be a copy from "a very old, illegible manuscript in Jörgen Kazmers own handwriting".

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HIRAM KÜMPER

Kedrenos, Georgios

late 11th–early 12th century. Asia Minor. Byzantine author of the *Σύνοψις Ἱστοριῶν* (*Synopsis Historion*), a chronological compendium of universal history to the year 1057, in Greek prose. Modern research contests the hypothesis that he was a monk, though it is certain—as we can learn from his family name—that he was descended from the city of Kedros (*Κέδρος* or *Κεδρέα*) in Asia Minor (in Bithynia, about 40 km from the modern Afyon), and he held the office of a Proedros (*πρόεδρος*). Though this particular office could be either political or ecclesiastical, in Georgios's case it is most likely that he was an official of the secular authorities.

In the *Synopsis historion* Georgios begins his narrative, as was usual for the genre, with the creation of the world. The history of the Old Testament is followed by the development of the eastern civilizations and Hellenistic and Roman history, and the work concludes with the ascent of the Emperor Isaac Comnenos to the Byzantine throne (1057). In effect, the work is a large compilation of sections and phrases taken from other

authors, but in part it is a word for word copy of Ioannes → Skylitzes. Scholarly studies have dealt with the sources from which Georgios Kedrenos acquired his information, which have been shown to include → Ioannes Malalas, → John of Antioch, → Pseudo-Symeon and → Georgios monachos. Because of the way he has pieced together many disparate excerpts, Georgios Kedrenos's work is important to the study of the traditions of the texts written by Byzantine historians; and he is important for historians because in some cases he gives us detailed information we cannot find in his sources.

The complete work as well some of its parts come down in a large number of manuscripts of which the following six are important for the reconstruction of the original text: Basel, UB, B II 15 (9th–10th and 12th century); London, BL, add. 26112 (12th century); Paris, BnF, cod. gr. 1713 and 1713a (12th century); Paris, BnF, cod. suppl. gr. 1158 (13th century); Vatican, BAV, cod. Vat. gr. 1903 (13th century); Venice, BNM, cod. app. gr. VII 12 (dated 1283). The *editio princeps* by Guilelmus Xylander appeared in Basel in 1566 under the title *Georgii Cedreni Annales*.

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CHRISTOS STAVRAKOS

Kekaumenos

late 11th century. Byzantium. Author of the *Στρατηγικόν* (*Strategikon*), a Greek-language manual of administration which is preserved in a single manuscript in Moscow. It is thought that this work was most likely written between the years of 1075 and 1078. Kekaumenos offers us only sparse autobiographical information, not even mentioning his Christian name. He does record that he took part in one of the campaigns of Michael IV (1034–41), and that he was in Constantinople in 1042. It is possible that he held the military and administrative function of *στρατηγὸς Ἑλλάδος* (*strategos Hellados*). At any rate he tells us that

his grandfather was a *στρατηγὸς Ἑλλάδος* during the late 10th century. Attempts to identify him as one of the known generals of the time (mainly as Katakalon Kekaumenos) have been rejected.

The *Στρατηγικόν* is a text of mainly advisory character. It includes advice that covers many facets of the political activities of an officer but also of the political activities of one who does not hold any particular rank or function. This advice is of a practical and ethical character, although theological discussions are included. The admonitions are reinforced by numerous historical examples, so that although the work is not generically a chronicle, it contains much historical information not available from other sources. However, it is primarily valued by historians for the light which it sheds on Byzantine mentality in the final decades of the 11th century.

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CHRISTOS STAVRAKOS

Kerkhörde, Johann

d. ca 1465. Germany. Kerkhörde chronicled the years 1405–65 in the city of Dortmund, where he served as a representative of certain guilds (1431, 1433, 1436, 1450) and as a member of the city council (1438–48, 1455, 1458–62). His town chronicle in vernacular prose, best preserved in an early 17th-century manuscript (Berlin, SB, ms. boruss. fol. 574) is well informed by his leadership positions and thus provides insight into the balance of power between guilds and city governance. The bitterness of these relations occasionally shines through, as when, after a debate over the establishment of free market days in 1450, Kerkhörde and his fellow guild deputies quit

their posts, storm from the meeting, and claim in frustration that they cannot be bothered by such affairs. Kerkhörde had first-hand knowledge of Dortmund's war-time activities, and even participated as an old man in the so-called Soester Fehde (1444–1449), in which Soest won its independence from the Archbishop Dietrich of Cologne. In his descriptions of this and other conflicts, which complement the chronicles of neighbouring towns, he sometimes offers interesting details; in 1425, for instance, a bishop disapproves of shooting fire into a besieged city—a new method of warfare at the time.

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VALENTINE PAKIS

Kerkhörde, Reinold

fl. 1491–1508. Germany. A priest in Dortmund, grandson of Johann → Kerkhörde. Author of two town chronicles, a prose chronicle on the years 1498 to 1508, and a short rhyme chronicle that spans the years 1491–8, both in Low German vernacular. He also wrote a short Latin poem on the siege of Neuss by Charles the Bold in 1474/5. Following in the footsteps of his grandfather, Kerkhörde mostly chronicled events of local interest for the history of Dortmund and the county Cleve-Mark but did not bother to fill the gap between the end of his predecessor's work in 1465 and the beginning of his own in 1491. Being a priest, Kerkhörde did not have the same insight into the political day-to-day business of the town's council as his grandfather had, but he shows himself well informed about contemporary events.

Although rather short, the prose chronicle provides some valuable information on religious, economic, and political aspects of Dortmund town life, and major events in the surrounding countryside around the turn of century. It survives in 3 manuscripts: Berlin, SB, ms. Boruss. fol. 574, 80^v–82^r & Ms. Boruss. oct. 29, 172^v–176^v and Dortmund, StA, Best. 202, XIII 2, 44^v–45^v. It remains unedited. The prose chronicle was extensively used by Dietrich Westhoff (1509–51) in his Dortmund town chronicle for the years

750–1550 (written 1548–51). In one manuscript of Westhoff's text (Paderborn, Erzbischöfliche Akademische Bibliothek, cod. Pa 102, fol. 354^v–356^v), excerpts from Kerkhörde's prose chronicle were added in the margins, possibly in the 17th century.

Kerkhörde's rhyme chronicle only covers the years 1491–9, but it is very close to the prose text in the events narrated. It survives in 3 manuscripts: Berlin, SB, Ms. Boruss. oct. 29, 176^v–185^v; Dortmund, Stadtarchiv, Best. 202, XIII 2, 46^v–47^v; and in the Paderborn manuscript of Westhoff. It received two editions (and a third incompletely) in the 19th century.

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HIRAM KÜMPER

al-Khatīb al-Baghdādī

[ʿAbū Bakr ʿAḥmad ibn ʿAlī ibn Thābit ibn ʿAḥmad ibn Mahdī al-Shāfiʿī al-Khatīb al-Baghdādī]

392–463 AH (1002–71 AD). Mesopotamia. Born in the village of Hanikiyā near Baghdad, he was author of the *Taʾriḫ Baghdad* (History of Baghdad), a biographical work on important personalities and scholars of the city. Al-Khatīb made several journeys when he was a young man in order to broaden his knowledge, visiting Basra, Nishapur and Ray, but returned as a teacher to Baghdad in 419 (1028), where he gained the enmity of the Hanbalī scholars due to his theological position. He also travelled to Syria, and in 451 (1059) the political situation in Baghdad after the rebellion of al-Basāsīrī, who took control of the power over the city, forced him to flee to

Damascus. He returned to Baghdad some years later, where he also died.

His *Ta'riḫ Baghdad* is his most important work, a biographical encyclopaedia which is not always strictly in alphabetical order, containing not only names of important personalities (over 7800 are mentioned) of 10th century Baghdad, but also narrating thousands of *hadiths* which are in the centre of his interest in his other historical works. The magnitude of the work can be seen in the fact that the 1931 edition runs to 14 volumes. Manuscripts include Dublin, Leabharlann Chester Beatty, ms. 4702 and 4818.

Another historical work by al-Khatīb is *al-Sābik wa 'l-lāhik*, a biographical dictionary of traditionalists (Dublin, Chester Beatty, ms. 3508). He also wrote several other works on *hādīth* and other subjects.

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ANA MARÍA RIVERA MEDINA

Khuzistan Chronicle

[Anonymous of Guidi; Chronography of Elias of Merw]

ca 660–670. Persia. A damaged chronicle of the history of Persia from 580 to 650. Written in Syriac by a high-ranking cleric, possibly Elias, bishop of Merw, the *Chronicle* consists of a main text, which deals with church history and world history and is set out in a chronological order, and a long addition, containing a compilation of all kinds of oral traditions or notes. According to some scholars the first section is part of, or an excerpt from, the lost *Church History* of Elias of Merw. The additions are anonymous. The beginning of the *Chronicle* is missing and the chronology is relative. The work is structured around the reigns of the Persian kings and the East Syrian Catholicoi. The focus of the work is the history

of the Church of the East and of its hierarchy. The text survives in five manuscripts: Baghdad, Library of the Chaldaean Monastery, ms. 509; Vatican, BAV, Borgia syr. 8, Paris, BnF, syr. 332; Vatican, BAV, vat syr. 599; and Birmingham, UL, Ming. syr. 587.

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JAN VAN GINKEL
MEREDITH RIEDEL

Kiburger, Elogius

15th century. Switzerland. Author of *Stretlinger Chronik* and *Regimen pestilentielle* in Middle High German prose. First mentioned in 1446, Kiburger was a parish priest of Einigen and Worb as well as chaplain of Münsingen (canton Berne). All of these churches were in the possession of the noble Bernese family Bubenbergs, who promoted Kiburger during his entire career. In return, Kiburger dedicated his writings to them. He died in 1506.

Sometime after 1464, Kiburger wrote the *Stretlinger Chronik*, a highly imaginative chronicle about the alleged origins of the church of Einigen. To promote his insignificant church as a place of pilgrimage, Kiburger collected miracle accounts and legends, adopting many of them from → Caesarius of Heisterbach. Kiburger's work is an apologetic attempt to attribute his benefactors, the Bubenbergs, to the vanished barons of Strättlingen (hence the chronicle's name). In complex genealogical constructions, Kiburger links them to a Roman king of the 2nd century AD. Since the 1877 edition, the *Stretlinger Chronik* has, due to its lack of historical accuracy, been considered useless by scholars. Yet, it provides valuable insights into late medieval religiousness and imagination. One manuscript, possibly the autograph, has survived in Berne, SA, cod. B III 40.

The same manuscript contains Kiburger's *Regimen pestilentielle*, written probably in the 1480s, describing a Bernese epidemic in 1439, which Kiburger claims to have witnessed, giving advice on the prevention and treatment of the black plague.

In older scholarship, Kiburger is sometimes erroneously cited as the author of the → *Herkommen der Schwyzer und Oberhasler*.

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RAINER HUGENER

Kimpelsche Chronik

15th–17th century. Germany. Written by a series of members of the Kimpel family of Memmingen, Bavaria, over a period of three generations, this vernacular prose work combines a town chronicle with elements of a family chronicle. It was begun by Johann Kimpel Sr. (1422–74), who served as a priest in Augsburg and Rome until 1462.

Johann knew Erhard → Wintergerst, from whose notes he formed the centrepiece of his own town chronicle, though the extent to which he reworked them has still to be established. Johann's text begins in an annalistic tone with short notes on the years 288 and 350, recording the existence of Memmingen in the reigns of Diocletian and Constantine respectively, and noting Roman ambitions to destroy the town, *dan zuovor, war sie ein grose mechtige stat* (for it had previously been a large and powerful city). The year entries gradually become more frequent, and from ca 1440 they are longer and fuller, with such colourful details as the discovery of a Janus head in 1468, and horse theft in Erckheim.

After Johann's death, the chronicle was continued by his cousin, Johann Kimpel Jr. (1445?–1523), also a priest, and then possibly by Johann Jr.'s brother Jörg. The Paris manuscript (BnF, ms. all. 92.) is a 16th-century copy representing this stage of the work's development. Later, Jörg's grandson Jonas (1573–1623?), copied the entire text (Memmingen, StA, cod. 2° 2,19), continuing it to 1622.

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literarischer Faktoren für die Entstehung deutscher Literatur des Mittelalters und der frühen Neuzeit, 1994, 281–300. *RepFont* 6, 610.

GRAEME DUNPHY

Kinamos, Ioannes

before 1143–after 1180. Byzantium. Author of a history covering the period from 1118 to 1176, and obviously composed after the death of his personal hero, the Emperor Manuel.

The 12th century can be thought of as a golden age of Byzantine literature, and it therefore comes as no surprise that this period also produced high-quality historical writing. Two authors in particular contended for the leading position, Ioannes Kinamos and → Niketas Choniates, and the question of the relationship between their two texts remains unanswered. In comparison, Kinamos has certainly the more simple and traditional style of presentation of his material, having composed more or less a classical history of heroes which describes events in a strict chronological order, and beyond this, no clear principle of arrangement of the content can be detected. HUNGER has shown that even the division of the text into seven books is not original, though it is followed in the edition.

What little is known about the person of Kinamos can be found in the work originally titled *Ἀφήγησις ἱστοριῶν* (Historical demonstration) or *Λόγος ἱστορίας* (Book of history); this too is a point of contrast with the almost narcissistic Nicetas. We are only informed that Kinamos was born in the lifetime of the Emperor Ioannes I Comnenus, who died in 1143, and that his famous colleague mentioned him as still alive in the reign of Andronicus Comnenus (1180–85). It seems he was not a member of the leading military families of Constantinople, but of the nobility, and used to holding the highest positions in Byzantine administration. We know Kinamos as an imperial secretary, and obviously he accompanied his employer Manuel I Comnenus (1143–80) on his diplomatic journeys to Western Europe as well as during campaigns to Europe and Asia Minor. In this way he was an eyewitness of those events he recorded; however it is not certain whether he participated in the disastrous battle of Myriokephalon (1176), when Byzantium suffered the decisive defeat against the Seljuks.

NEUMANN and HUNGER have demonstrated that in his approach to writing Kinnamos shows similarities with Nikephoros → Bryennios, the husband of → Anna Komnene. For example the ancestry of his protagonists plays a major role in his narrative, true heroic deeds and moral qualities being expected primarily from members of the nobility. He regards with suspicion not only those with a more humble family background, but also foreigners. Possible reasons for this may include the rapid decline of the Byzantine economy caused by the privileges given to the Italian cities, especially to Venice, but also the frequent appearances of the Crusader armies in the Byzantine Empire, whom Kinnamos believed would one day try to destroy Byzantium.

An unusual feature in Kinnamos' writing is the occasional report of philosophical and theological disputations, not least on moral virtues, which Nicetas Choniates viewed disparagingly. Kinnamos interrupts the historical narrative not only to report on the debates but also to paraphrase the arguments, though unlike Nikephoros → Gregoras, he does not reproduce speeches verbatim.

Some passages of the *Ἀφήγησις* are written in a vivid manner, but others are monotonous and boring, leading to some doubt as to whether the entire work was completed by Kinnamos himself. The actual appearance of the text also suggests that it was not finished.

Five manuscripts representing the complete text are known, but only one is of broader philological relevance: Vatican, BAV, cod. gr. 163 (12th century).

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LARS MARTIN HOFFMANN

Kirakos Ganjakec'i

ca 1200/02–71. Armenia. Scholar and native of Ganjak (Soviet Kirovabad, modern Gəncə) in eastern Armenia (now Azerbaijan). Pupil of Yovhannēs (John) Vanakan and later Mxit'ar Goš at the monastery of Getik. Author of the Armenian chronicle, *Hayoc' Patmut'ivn* (History of the Armenians). The text is believed to have been written in 1241, though some scholars argue for the date of 1255. The first paragraph of the work forms an acrostic with the first letters which reads "Kirakos". The chronicle is a primary source for the study of the Armenian highlands in the 13th century, the Zakarid princely family, the city of Ganjak, and the Mongols. The historical work, which follows the tripartite classical structure from the time of the Armenian historian → Movsēs Xorenac'i, includes the following thematic sections: Armenian ecclesiastical and political history from the 4th–12th centuries; the history of Greater Armenia and Armenian Cilicia up to the 12th century and in the author's own time; and the ecclesiastical history and biographical information of the High Patriarchs of Caucasian Albania. Ganjakec'i relies on auricular sources (Grigor Mamikonean, Armenian lords, an interview with King Het'um I) as well as eyewitness accounts based on his own experiences as a captive and secretary of the Mongols. Chapter XXXII is particularly noteworthy since it contains ethnographic information about the Mongols, as well as a lexicon of fifty-five Mongolian terms and their Armenian equivalents.

The History of Kirakos survives in well over fifty manuscripts, thirty of which are held by the Matenadaran in Yerevan and were consulted by Melik-Ohanjanyan for his critical edition; the earliest date from the late 16th century.

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TAMAR BOYADJIAN

Kirchmaier, Hans

15th century. Germany. Town clerk in Munich, 1453–83. His chronological entries in the council records (Munich, Stadtarchiv, Ratssitzungsprotokolle Nr. 1 (Zimelie 46)) have been compared to such other "chronicle entries" as the → *Chronikalien der Stadtbücher von Basel*.

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RALF SCHLECHTWEG-JAHN

Kirkstall Abbey chronicles

15th century. England. The two Latin chronicles of Kirkstall Abbey are among several local histories written at Cistercian houses in northern England. They supply important information about the foundation and early history of the Abbey and about the deposition of Richard II.

The first, or long chronicle (*Chronica monasterii Kirkstallensis longa*), is found in Oxford, Bodleian Library, ms. Laud 722, fol. 129–141 (early 15th century), and in a copy made ca 1620 by Roger Dodsworth in Bodleian, Dodsworth 116, fol. 1–19. The first chronicle was written in the late 12th century, probably by → Hugh of Kirkstall, who is also the author of the *Narratio de Fundatione Fontanis Monasterii*, Fountains Abbey being the mother house of Kirkstall. Accounts of the abbey foundation in the *Narratio* and in the first Kirkstall chronicle agree.

The second, or short chronicle (*Chronica monasterii Kirkstallensis brevis*), added in the early 15th century, is found in Bodleian, Dodsworth 140, fol. 98–109, a 15th-century codex for which extracts by Dodsworth exist also in Bodleian, Dodsworth 121, fol. 122, and 123, fol. 70^v. The second chronicle spans the 13th through early 15th century.

Like the *Narratio*, the *Kirkstall Chronicles* depict the transition from the foundational period of religious zeal to the later period of legal squabbling as Fountains and Kirkstall became settled. The first chronicle emphasizes the role of Kirkstall's earliest lay patron, Henry de Lacy; the rules of the abbots down through 1304; and abbatial disputes with King John. The second chronicle was written in two instalments before and after Richard II's deposition. It provides the only account of the "Revenge Parliament" of 1397 known to have been written before 1399, and it is noted for its account of Bolingbroke's rebellion, in which it makes Bolingbroke solely responsible for Richard's imprisonment at Flint.

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MICHAEL TWOMEY

Kleine Klosterneuburger Chronik [Chronica auff closternewburg der lantsfürstlichen statt]

15th century. Austria. Town chronicle of Klosterneuburg, near Vienna. After two preliminary Latin annals recording the dedication of the *nobile monasterium in Neuburga* in 1130 and of the *capella pulchra* in 1222, this German-language chronicle opens in 1322 and runs to 1428. A 16th-century continuation covers the years 1569–76, with the commentary *geht 140 jar ab* (140 years are missing). ZEIBIG and MASCHEK postulated that the 15th-century author was the ducal clerk and magistrate Niklas Teim (d. 1435).

For MASCHEK, this was one of the most important Austrian town chronicles, and LORENZ mentions it as an example of the gradual decline of monastic annals and the transfer of the tradition to the towns. Its real importance lies in its thematic breadth, with invaluable notes on the history of the monastery, town, local economy, culture and art (thus LHOTS'KY). The entries tend

towards the catastrophic, lamenting *grosse teuring* (inflation) and devastating fires, thieving prelates, earthquakes and plagues of locusts, storms and floods, *vil valsche müß im landt* (forged coinage), epidemics (*diß jar [...] allein bei s. Merten mer dan vierhundert person wurden begraben*, this year more than 400 people were buried in St. Martin's alone), revolts in the town and student unrest in Vienna. They record the Council of Constance, monastic visitations, the execution of Jan Hus (*desselben 1414. jar verprandt man maiser Hannß Hussen zu Costnitz, der grossen irsall an den glaubigen thet in Behaimb*; also in 1414 they burned master Hans Huss at Konstanz, who had spread great confusion among the faithful in Bohemia) and the Hussite wars. The religious moralising tendency is unmistakable, as in the warning about excessive dancing.

A series of perfunctory asides on the persecution of Jews provides a depressing record: *Anno 1341 [...] Diß jar im sumer töttet man die juden* (1341 [...] this year in the summer the Jews were killed) or *In dem vorenantn 1406. jar vergangen verprunnen alle juden heißer zu Wien bei der nacht. Do waren die cristen zu Wienn all gemainiglich da und namen den juden under der prunst all ir beraitschaft, brief und allen haußrat* (In the said year 1406 all the houses of the Jews in Vienna were burned in the night; the Christians of Vienna were all there and amid the blaze took all the Jews' property, documents and all household goods) and *Anno 1420 [...] hat hertzog Albrecht von Österreich all juden fahren lassen [...] Darnach in dem 2. jar verprendt man etlich. Darnach am schwartzn suntag mareret man dieselben juden all [...] und hat 240 juden verprendt* (1420 [...] Duke Albrecht of Austria expelled all Jews [...] In the second year after this they burned many. After this on the fourth Sunday of Lent these same Jews were all tortured [...] and 240 Jews were burned).

The text survives in Klosterneuburg, Stiftsbibliothek, CCI 1235, fol 1^r-50^r and CCI 1235a, fol 1^r-36^r (with two continuations, 36^r-37^r and 38^r-40^r), and Klosterneuburg, Stiftsarchiv, K 215.

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MONIKA SCHULZ

Kleine Stamser Chronik

(Little chronicle of Stams)

1430s. Austria. This short vernacular prose chronicle of the ruling houses of Austria and Tyrol (147 lines in the edition) was written at the Cistercian monastery of Stams (Tyrol), almost certainly between 1432 and 1439. Covering the period 1253-1432, it forges into a single, chronologically-arranged narrative two originally separate necrologies, of the Habsburg Dukes of Austria and of the Counts and Dukes of the Tyrol, the second of which also incorporates information about the foundation, construction and dedication of the Stams monastery. The Habsburg necrology is found in at least three other texts; and the Stams material is largely familiar from the (probably later) Latin → *Breve chronicon monasterii Stamsensis*. The *Kleine Stamser Chronik* therefore contains hardly any independent historical data, and indeed is not always reliable. Nevertheless its unique combination of the two houses evinces a regional—as distinct from dynastic—consciousness which is largely absent from later 15th-century Tyrolean historical writing. There is one 15th-century manuscript (Vienna, HHSA, cod. Blau 43, 115^r-118^r) and three 18th-century copies.

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NIGEL HARRIS

Kleine Toggenburger Chronik

after 1446. Switzerland. This short German prose account on the events of the *Alter Zürichkrieg* (Old Zürich War) until 1446, told from a Toggenburgian perspective, is actually a continuation of a specially adapted A-text of the → *Chronik der Stadt Zürich* which survives in the Munich codex cgm 558 and in a later excerpt by Vadian: St. Gallen, Stiftsbibliothek, cod. 42. In the Munich manuscript, the lost Zürich chronicle of Eberhard Mülner is followed by some disordered notes on events of the years 1267-1388. Shortly after a first reference to Toggenburg in a note on the battle of Morgarten (1315), listing the Toggenburgian casualties, the perspective of these records changes completely to Toggenburg and especially to the town of Lichtensteig, which could be the hometown of the author (perhaps a member of the often mentioned family of the Wittenwiler). After some scattered information on local catastrophes and weather conditions, a continuous account is finally established with the beginning of the Old Zürich War. Detailed local knowledge makes it likely that the author, who sides against Zürich, based his report on his own experience. Several times he changes from description to a narration in first person plural.

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GABRIEL VIEHHAUSER

Klosener, Fritsche

[Closener]

d. 1372/96. Alsace. Author of a German-language chronicle from Strasbourg, combining universal, episcopal and town history. Probably descendant of a superior urban Strasbourg family Klosener was an elevated beneficiary at the cathedral.

The *Straßburgische Chronik*, which was completed in 1362, is based on a compilation of sources for world and regional history which Klosener made partly by order of the Strasbourg

councillor Johann Twinger. This included a translation of → Martin of Opava, a continuation of the → *Sächsische Weltchronik*, and copies of the Strasbourg → Ellenhard Codex and of regional annals. To these he added his own information on 14th-century matters, especially concerning the history of the town. Unlike in the 13th-century Ellenhard codex, Klosener arranged the history of the emperors, the bishops and the city of Strasbourg separately. He compiled the reports about town history in chapters dealing with particular topics, such as the changes of the city constitution, fire and earthquake s.

The reports about the flagellants and the great plague in Strasbourg are particularly instructive, as is that on the pogrom which took place in the context of a rebellion against the council: *Do man zalte MCCCXLIX jor, do wurden die juden zu Strasburg verbrent in eime kirchof uf eime hultzinen geruste, an sante Feltins tage; der viel des jores uf einen samedag. Su wordent ouch des selben jores verbrant in allen steten uf deme Rine, es werent frie stette, oder des rieches, oder anderre herren* (In 1349 in Strasbourg the Jews were burned in a churchyard on a wooden scaffold on St. Valentine's day; in that year it fell on a Saturday. They were also burned in the same year in all the towns on the Rhine, whether they were free towns, imperial towns or subject to other lords.)

Preserved by Strasbourg cathedral in a unique 14th century manuscript (Paris, BnF, all. 91), Klosener's chronicle was a strong influence on Jakob → Twinger of Königshofen.

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JOACHIM SCHNEIDER

Knighton, Henry

d. ca 1396. England. Augustinian canon of the abbey of St. Mary de Pratis, Leicester. Our knowledge of Knighton, or "Cnittho" as his acrostic states, stems primarily from his chronicle. He resided at St. Mary's from at least 1370 and, according to MARTIN, began his chronicle around 1378 (not 1390 as previously proposed),

continuing until poor eyesight or death stayed him (ca 1396).

Written in Latin prose, and extending from the 10th century to 1396, Knighton's chronicle covers English affairs and relations with France, Scotland and the Low Countries. Knighton's main sources are → Higden's *Polychronicon* and → Walter of Guisborough's chronicle, but from 1337 he "proceeds alone" (*solus procedit*), supplementing his eyewitness account with contemporary documents. His descriptions of the Hundred Years' War and the Merciless Parliament (1388) are particularly valuable, but his firsthand experience of the Lollards at Leicester is arguably the most precious feature.

Recent research suggests that Knighton composed the material for ca 1350–72 and ca 1382–96 concurrently after abandoning his initial plan to concentrate on recent events in favour of a wider-ranging chronicle. If true, the break between 1372 and 1376 can be attributed to his failure to bring the history down to 1376 (the text's original starting date?) before his death. The chronicle survives in two early manuscripts: BL, Cotton Tiberius ms. C.vii (14th/15th century) and BL, Cotton Claudius ms. E.iii (15th century).

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SARAH L. PEVERLEY

Knýtlinga Saga

(The Saga of the Knýtlingar, i.e. descendants of Knútr)

probably late 1250s. Iceland. Old Norse. An Icelandic compilation about Danish kings. The author cannot be identified with certainty, but Óláfr Þórðarson hvítaskáld (d. 1259), nephew of → Snorri Sturluson and brother of → Sturla Þórðarson, is often mentioned as a candidate. The author makes use of a great number of older works. He also quotes skaldic stanzas. Of the 59 stanzas quoted, 50 are not known from other sources. *Knýtlinga saga* begins with Haraldr Gormsson (mid-10th century) and ends with Knútr Valdimarsson (d. 1202). The saga about St.

Knútr (r. 1080–6) constitutes the central part of the compilation, and Snorri Sturluson's sagas of Norwegian kings, with the saga about St. Óláfr as the central part, may have served as a model.

The saga exists in two recensions. The A-group (complete) consists of a lost parchment codex from around 1300 represented by a copy made by Árni Magnússon around 1700 (Copenhagen, Arnarnagmagnæanske Institut, AM 18 fol.) of which there are several copies, and fragments of another codex (Copenhagen, AM 20 b fol.). The B-group (incomplete) consists of fragments of a codex from the 15th century (Copenhagen, AM 180 b fol.), copies of this codex taken when it was in a more complete state, and three fragments from the 14th century (Copenhagen, AM 20 b II fol.). The title *Knýtlinga saga* is used in Árni Magnússon's copy, but cannot be demonstrated to be medieval.

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ELSE MUNDAL

Kölner Prosa-Kaiserchronik

(Cologne Prose Chronicle of the Emperors)

after 1298. Germany. The Middle High German *Kölner Prosa-Kaiserchronik* is a prose chronicle covering, in its present fragmentary state (278 folios, lacking beginning and end), the lives of Old Testament kings from Solomon onward, and of Roman and German emperors and kings down to the coronation of Albrecht of Austria in Cologne in 1298. The sole surviving paper manuscript (Munich, cgm 691) dates from around 1400. The principal source is the → *Sächsische Weltchronik* (from which there are direct quotations, and which is transmitted in the same manuscript), though the Latin chronicle tradition of → Frutolf von Michelsberg and → Martin of Opava, as well as local Cologne sources, are also used. These last, which serve to stress the importance of Cologne and its archbishops in imperial history, as well as the Riparian dialect, clearly indicate Cologne as the place of composition. To date, there is no edition.

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FRANK SHAW

Kölner Weltchronik

(Cologne world chronicle)

15th century. Germany. A papal and imperial chronicle. In the manuscript the two parts have separate titles, *Chronica aliquorum summorum pontificum* and *Cronica quorundam Romanorum regum ac imperatorum*. The whole work has been known by its German title since SPRANDEL's edition. The chronicle of popes begins in 1288 with Nicholas III and continues to 1355. The account of emperors begins a little earlier with the coronation of Rudolf of Hapsburg in 1273, and likewise ends in 1355. The text survives in a single manuscript: Hamburg, SB & UB, cod. hist 31b. It was continued by → Albertus monachus. It should not be confused with the → *Chronica S. Pantaleonis*, also sometimes called *Kölner Weltchronik*.

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DANIEL GOTZEN

Königsberg World Chronicle

end of the 13th century. Germany, Baltic, Poland. A Latin translation of the Low German → *Sächsische Weltchronik*; with additions from the papal and imperial chronicle of → Martin of Opava in the sections after Lothar III. The *Königsberg World Chronicle* starts with the beginning of the world and ends with the death of Konradin (d. 1268) and pope Nicolaus III (1277–80). Its focus is the Holy Roman Empire. The combination with *Annales Silesiae Superioris* in the oldest manuscript indicates a Silesian origin of the translation. This oldest manuscript, written in the late 13th century, formerly Königsberg, SB & UB, N^o 1150, has been missing since World War II. A copy written in 1427, probably for the Monastery of the blessed virgin Maria in Danzig is now preserved in Gdańsk, PAN, Rkp. Mar. F 305.

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JÜRGEN WOLF

Königsfeldener Chronik

early 15th century. Switzerland. Chronicle in German prose about the genealogy of the Habsburg family, the foundation of the Franciscan monastery and convent of Königsfelden, former vault of this family, and the life of Agnes of Hungary, covering the years 1365 until about 1400, with a continuation to after 1411.

The original is lost, but the surviving 1442 version opens with the Italian campaign of the Roman king Konrad IV in 1251 and narrates in 30 chapters the genealogy of the Habsburg family from king Rudolf I (1218–91) to the death of Rudolf IV duke of Austria in 1365, treating one family after another, and thus not proceeding strictly chronologically. The murder of Albrecht I in 1308, which leads to the foundation of Königsfelden chapel by his wife Elizabeth, cotters the narration (ch 3, 27, 30). Special attention is paid to the relations of the house of Habsburg with the orders of St. Clare, St. Francis, and St. Dominic, and the role of Habsburg rulers in making and keeping the peace. By meticulously indicating the burial places of the Habsburg family and quoting a corresponding prayer by queen Elizabeth, the chronicle clearly promotes Königsfelden as a family vault. Chapter 24 reflects the efforts for a translation of the corpse of Elizabeth of Lorraine (ca 1285–1352) to Königsfelden after her initial burial at St. Déodat. In all this, the author can be discerned in only one sentence: *hielten wir ein Capitel ze Lindow* (we gathered for a chapter in Lindau) for 1312 (ch. 30).

The second part is divided not into 31 chapters as the introduction declares, but into six. It tells the life of Agnes of Hungary (1281–1364), highlighting her importance for Königsfelden. An addition covers the foundation of Waldshut (1249) and completes the genealogy until the death of duke Leopold in 1411.

The first part of the *Königsfeldener Chronik* uses the → *Chronicon Colmariense* as a source for the 13th century, Austrian records of about

1340 for family information, and perhaps the chronicle by → Johannes von Winterthur. The chronicle in turn served as a source to the *Österreichische Chronik von den 95 Herrschaften* (s.v. → Leopold von Wien), the *Austrie principum chronici epitome triplex* of Heinrich → Gundelfingen and the *Zimmerische Chronik* by count Froben Christoph von Zimmern (about 1565). The latter used a copy provided by Königsfelden's sexton Clemens Specker von Sulgen.

The earliest known manuscript, now lost, was the 1442 copy made by the *lermeyster* Clevi Fryger von Waldshut, once owned by the family Effinger von Wildegg. The most reliable text is Berlin, SB, ms. germ. fol. 615, an 18th-century copy of Clevi Fryger's text, on which the (rather less reliable) 1772 edition was based. Excerpts: Berne, StB & UB, Hs. A 45 (1479) and London, BL, add. ms. 16579 (late 15th century).

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URSULA KUNDERT

Königshofen-Justinger-Chronik [Chronik der Stadt Bern]

first half 15th century. Switzerland. Anonymous German chronicle of the city of Berne, closely connected to the German chronicle of Jakob → Twinger von Königshofen and Conrad → Justinger's town chronicle. In the older manuscripts the chronicle is always copied after Twinger's world chronicle and must be seen as a specific regional supplement in the wider context of the Königshofen chronicle. Because of its close connection to Justinger, GREYERZ thought it to be an early and private work of Justinger, but the attribution to Justinger is not secured. It is still unclear whether it is a later abridged version of Justinger's official town chronicle or an older version written before Justinger's chronicle. The question of the sources is dependent on the dating. The whole problem of interrelationships needs further research.

The anonymous chronicle is shorter than the official version of Justinger, but the wording is often parallel. The text tells, without prologue, the history of the town of Berne from its foundation to (depending on the manuscript) 1424, the year of the purchase of Grassburg, Schwartzenburg and Guggisbergs. This chronicle has been given a confusing variety of titles: *Chronik der Stadt Bern*, *Stadtchronik des sogenannten Königshofen-Justinger*, *Kleine Berner Chronik*, *Anonyme Stadtchronik* (STUDER), and *Alte Chronik* (STRAHM). There are eleven manuscripts from the 15th to 19th century. The oldest is Basel, UB, E. II. 11. a, (early or mid-15th century).

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NORBERT KÖSSINGER

Konrad of Halberstadt [the Younger]

14th century. Germany. Dominican in Erfurt. Theologian and author of a world chronicle. Two Dominicans of this name are known around the same time, Konrad the Elder and Konrad the Younger, the latter being of greater significance. He probably received his education within the order and was awarded a Master's Degree in theology by Pope Clement VI in 1350. After being appointed lector of the Dominicans in Magdeburg in 1342, Konrad became vicar and provincial minister of the Saxonian province in 1350. In 1354 he took up teaching at the *studium generale* in Prague. There he was among the confidants of Emperor Charles IV. His date of death is unknown. In his literary work Konrad the Younger devoted himself to encyclopaedic and didactic collections of mainly theological, but also philosophical and historical knowledge. He wrote two collections of exempla and proverbs (*Tripartitus moralium* of 1342/50, containing ancient quotations, and *Trivium praedicabilium* of 1344, with biblical, theological,

and hagiographical excerpts), one compendium of natural allegory (*Liber similitudinum naturalium*), a collection of christological typologies (*Figurae historiae Christi*), and a bible compendium, the *Rivulus historiarum Bibliae*.

Konrad's *Chronographia interminata*, completed around 1355 in Prague, portrays salvation history from the creation, the six ages of the world and the seventh and eighth age, and the final things (purgatory and *visio beatifica*). The main sources for his chronistic parts are → Martin of Opava, → Bernard Gui, the → *Cronica S. Petri Erfordensis moderna*, the → *Cronica minor Minoritae Erphordensis*, and the → *Cronica Reinhardsburnensis*. Konrad also exchanged material with → Henry of Herford. The *Chronographia* connects the universal historical tradition of the high middle ages with an encyclopaedism that comprises both historical and theological-dogmatic knowledge. Manuscripts of the *Chronographia interminata* are Vatican, BAV, vat. lat. 3758; Vienna, ÖNB, cod. vind. pal. 3175; Hanover, LB, XIII Nr. 753; Berlin, SB, Berol. lat. 2972.

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STEFAN TEBRUCK

Konrad of Megenberg

ca 1309–1374. Germany. Church scholar, teacher in Paris and Vienna, *Domherr* in Regensburg from 1348 until his death. Best known for his vastly influential *Buch der Natur* (Book of Nature). Wrote Latin and German papers about canon law, philosophy, politics and natural science, as well as poetic works. His *Tractatus de translatione imperii* (Eichstätt, Staats- und Seminarbibliothek, cod. 698), 1354, is of some histo-

riographical importance; arguing from a clerical perspective, it uses the *translatio imperii* concept to reflect on the difference between secular and religious power. This same fundamental problem is addressed again in his *Tractatus de limitibus parochiarum civitatis Ratisponensis* (Tractate on the parish boundaries of the city of Regensburg), 1374. Though not strictly a chronicle, this work was called the *Chronica Conradi* by Veit → Arnpeck and → Andreas of Regensburg, who regarded it as an important source for local history. Konrad describes the monastic history of Regensburg, but his main emphasis is on the ecclesiastical order of the city. There are nine surviving manuscripts, the fullest being Regensburg, Bischöfliches Zentralarchiv, BDK 4891, and Munich, BSB, clm 14440 and 14511.

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GESINE MIERKE

Konrad von Luppburg [von Scheyern]

fl. 1206–45. Southern Germany. Benedictine abbot of Scheyern. Author of the Latin *Chronicon Schirensense*. This chronicle, probably written around 1220, gives a history of the monastery and its founders, the House of Wittelsbach, from 1077 to 1215, and briefly mentions Konrad's abdication as abbot in 1225. Konrad was first researched by Johannes Aventinus (1477–1534) who discovered the autograph (Munich, BSB, clm 1052, formerly 17420, early 13th century) and formed the long-lived hypothesis of the author's identity with Konrad the scribe—to whom Aventin attributed 50 manuscripts—and with Konrad the painter, famous for his illustrations in the *matutinale* (matins breviary) of Scheyern. But the abbot, the scribe and the artist are three different persons and it is the abbot who is probably responsible for the chronicle. The Wittelsbacher are shown in a very favourable light and even

the murder of Philipp of Swabia by the Palatine Otto XII of Wittelsbach is exculpated. Nevertheless the Chronicle concentrates on the history of the monastery and its properties, and is not a family history of the Wittelsbachs, though it is usually accurate in the genealogical details. The text was later augmented with a legendary account of the founding of Scheyern castle by Arnulf, duke of Bavaria; this appears as chapter 16 in Munich, BSB, clm 19487 (15th century) and at the end in the 13th-century clm 17403.

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ALHEYDIS PLASSMANN

Konstantin of Preslav

mid-9th–early 10th century. Bulgaria. Priest, from 893 bishop of Preslav, northern Bulgaria. Close to Prince Boris I and Tsar Simeon. Compiled a short universal chronicle in Church Slavonic (Bulgarian recension) prose in 894 under the title "Историкии" (Istorikii of God), containing a short chronicle from Adam to the advent of Christ and from Christ to the 12th indiction (s.v. → Chronology and chronometry). It seems to have been written for the schoolroom. The text is known from a Russian manuscript of the 12th century (Moscow, Государственный исторический музей, Син. 262, fol. 261–5). It is based on the *Paschalia*, the short chronography of → Nikephoros Patriarches in its enlarged version, and the short chronography of → Epiphanius scholasticus from 854. Some of the historical dates are indicated according to Bulgarian chronography, which begins of 5513 BC. In some places the author adds explanations to the translated text. One of these indicates the date and month the Byzantine emperor Nikephoros I was killed by the Bulgarians: 27th June 811. It is assumed that originally the text contained further information on the Christianisation of the Bulgarians.

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MILIANA KAIMAKAMOVA

Konstantinos VII

Porphyrogennitos

[Byzantine Emperor Constantine the Purple-born]

905–59 (reigned 945–59). Byzantium. As an emperor, Konstantinos was more famous for his scholarly activities rather than for his imperial rule. His name is associated with the systematization of knowledge through the production of encyclopedic works prepared by anonymous authors at his court. Konstantinos' contribution to historical writing was very important and had a great impact both on the form and content of later chronicles.

In particular, two important chronicles were commissioned by Konstantinos, the *Imperial Histories* ascribed to a certain Ioseph → Genesis, and the first five books of an anonymous collective chronicle known as → Theophanes Continuatus, the fifth book of which he wrote himself. In contrast to previous historical writings, these do not have an annalistic form, and are divided into books each of which is devoted to a certain Byzantine emperor, covering the period 813–86. Konstantinos' interest in historical writing is part of the imperial propaganda of the Macedonian Dynasty whose founder, Konstantinos' grandfather Basil I, a peasant of Armenian origin, ascended the throne after killing the previous emperor Michael III, and his uncle Ceasar Bardas. Konstantinos' historical project was an attempt to cover his grandfather's crimes, and to present him as one of the most important Byzantine rulers.

Konstantinos' input into → Byzantine historiography can be also detected in a diplomatic work he himself wrote known as *De Administrando Imperio* for the instruction of his son and

heir Romanos II. Using the Chronicle of → Theophanes Confessor as one of his main sources, Konstantinos presents the history and geography of the peoples and countries with which Byzantine diplomacy came into contact.

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STAVROULA CONSTANTINOVA

Konstantyn of Ostrovica

[Konstanty Michailović]

ca 1435–ca 1501. Serbia, then Hungary, Bohemia and Poland. Author of a chronicle of the Turks known in several Slavonic languages.

Born ca 1435 in Ostrovica (Niška Banja) in Serbia, son of a Serb named Michał Konstantynovic. In 1455 he was taken prisoner in Turkey and enlisted into the Janissary, eventually becoming an officer. In 1463, while in command of the Zveczaj castle in Bosnia he was taken prisoner to Hungary, which he saw as liberation. We are not sure what happened to him next; he stayed in Hungary, then in Bohemia and after 1468 maybe also in Poland. The date of his death is unknown.

1499–1501 he wrote, most likely in the Serbian language, the so called *Janissar's Diary* also known as the *Turkish chronicle*. In this he shares his knowledge on Turkey—its history, religion, country and military organization, and on Turkey's conquest of Serbia. Effectively, this amounts to a handbook of waging war against the Turks. He finishes his work with an appeal to the Polish and Hungarian kings (Jan Olbracht and Władysław Jagiellończyk) to organize a campaign against the Ottoman power.

The work was quickly translated into Czech (two editions printed in the 16th century) and into Polish. It was especially popular in Poland, where several copies, revisions and other versions were made. The first Polish translation, like the Serbian original, is now lost. The oldest extant manuscript, Warsaw, BN, Biblioteka Ordynacji

Zamojskiej 1169, with 77 pages (written by six scribes), was created partly in the first and partly in the second half of the 16th century. The manuscript Kórnik, Biblioteka Kórnicka Polska Akademia Nauk, 1375 is from the second half of the 16th century.

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ILONA CZAMAŃSKA
MAREK DERWICH

Konstanzer Bischofschronik (Episcopal Chronicle of Konstanz)

ca 1515 (watermark). Southern Germany. German vernacular chronicle of the diocese of Konstanz. This anonymous work recounts without any prologue the history of the bishops of Konstanz from Marcianus (632–42) to Friedrich von Zollern (1434–36), with whom it ends abruptly. Paragraphs vary in length from short notes to full accounts of the vitae of the two local saints, the bishops Gebhard and Konrad. Furthermore, events of the city's history are reported, including the civil commotions of 1429–30. For his chronology the author reverts to older episcopal lists and makes extensive use of Gallus → Öhem's *Reichenauer Chronik* among other sources. Through all of the crises of the diocese

he highlights the continuity of the line of bishops, maintaining a critical attitude towards the clergy of his own time.

The chronicle's close relationship to the works of Öhem has been noticed, but EUGEN HILLENBRAND's view that Öhem is the author is doubtful. A definitive study of this question through a comparison with Öhem's own manuscripts and incunables remains a desideratum. The chronicle survives in one manuscript (St. Gallen, Stiftsarchiv, cod. 339, provenience unknown). It is a clean copy by one hand that offers space for further entries on numerous blank pages. There is no edition. The Chronicle was used heavily by Jakob → Mennel for his *Chronicon episcopatus Constantiensis*.

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PIA ECKHART

Konstanzer Weltchronik

late 14th century. Southern Germany. Very condensed, illustrated world chronicle from Konstanz in German. In his preface, the anonymous author explicitly claims to write for *einfeltige leut* (uneducated people). His plan, as laid out there, includes a concise compendium of universal history including biblical and ancient history, the histories of the emperors and popes, and lastly a description of the fifteen omens of the Last Judgment and the coming of the antichrist. Most manuscripts, including the newly-discovered Berlin, SB, ms. germ. fol. 1714, mirror this plan in their composition by including a picture cycle on the antichrist and a text on the fifteen omens. The chronicle is accompanied by a number of coloured drawings, most of which depict themes from salvation history.

The text draws extensively on known sources, such as the → *Flores temporum*, → Gottfried of Viterbo, or → Martin of Opava. For the history of Konstanz in the second half of the 14th century the author includes more detailed and widely autonomous descriptions. Hence, the text is now

held to have been written there, rather than in Zürich as had previously been postulated. This is backed up by pictorial indications: the Berlin manuscript, for instance, gives 14 illustrations, 11 of which depict biblical or saints' histories, plus numerous coats of arms of emperors, popes, and princes. However, the remaining three pictures illustrate the history of Konstanz: the burning of the Jews (fol. 27^v), the flagellants (fol. 28^r) and the devastation of Konstanz by the earthquake of 1356 (fol. 29^r).

The chronicle seems to have found significant reception in the 15th century, given the existence of eight surviving manuscripts. KERN's partial edition (1869) uses Munich, BSB, cgm 426 from the later 15th century. Older manuscripts that date from the first decades of the century are Klosterneuburg, Stiftsbibliothek, CCI 1253, fol. 119^r–163^r, and Lucerne, Zentral- und Hochschulbibliothek, ms. BB 335 fol., pp. 431–482 (dated 1426).

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HIRAM KÜMPER

Kopmann, Michael

d. after 1509. Germany. Priest of St. Nicolai's, Wismar (Mecklenburg). He celebrated his first Mass in 1470. Between 1484 and 1492 he compiled the church's cartulary of charters and last wills, his last entry dating from 1504. The codex is scattered with entries predominantly in Middle Low German, each one dated, though they are not in chronological order. Though known as the *Chronik von St. Nicolai zu Wismar*, the annotations do not form a chronicle in the ordinary sense but rather amount to a loose collection of local information, mainly relating to the history of St. Nicolai's. The notes usually report briefly on the events of individual days. Kopmann's main interest lay with the construction of the church

and its liturgical equipment (organs, pewages, font). He also mentions the dates of death of various citizens of Wismar and members of the ducal family of Mecklenburg. Many of these dates are inaccurate, but for much of the information about the church's building and its possessions, Kopmann is the only known source. Since he uses some unusual or unknown words or forms, it has been posited that he was unused to writing in Low German. Kopmann's autograph is Wismar, StA, Geistliche Urkunden XLIX, A, 3.

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JAN ULRICH BÜTTNER

Koriwn

5th century. Armenia. Author of the *Vark' Maštoc'i* (Life of Maštoc'), the biography of the inventor of the Armenian alphabet, Mesrop Maštoc'. All that is known about Koriwn comes primarily from his own *Life of Maštoc'* and from → Lazar P'arpec'i's *History*, where Koriwn is presented as a member of the inner circle of Maštoc' and the kat'olikos Sahak. As one of Maštoc's pupils, Koriwn actively participated in his pastoral and cultural programs, travelling to Constantinople in search of good copies of Biblical and ecclesiastical texts, contributing to the creation of the first Armenian translations of these important texts, teaching, and participating in several missionary expeditions. The *Life of Maštoc'*, whose original title is unknown, was written in the mid-440s at the request of another pupil, Yovsēp' Holoc'mec'i, who was elected kat'olikos of the Armenian Church in 444. It is a short book in twenty-nine chapters, narrating the life of Maštoc' from his youth and early monastic period, through his missions for the evangelization of Armenia, Albania and Georgia, up to his death in 439. An important section of the *Life* deals with the circumstances surrounding the invention of the Armenian script and the literary activities of Maštoc's circle.

→ Koriwn's *Life* survives in two medieval recensions, appreciably different in length. Based on the

language style, the witness of other 5th-century writers, and other evidence, the longer recension is generally considered the original. Its earliest extant manuscript is Yerevan, Maštoc' Matenadaran, ms. 2639, which was written in 1672. A third version of the *Life* exists, which is most likely an excerpt of the longer recension. Modelled on Gregory Nazianzus' *Life of Basil*, Koriwn's *Life* is probably the first original prose text composed in Armenian. It represents a major, often eyewitness, source for the political, religious, and cultural history of the early decades of 5th-century Armenia and its immediate neighbours.

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EMILIO BONFIGLIO

Korner, Hermann [Corner, Koerner]

1365–1438. Germany. Dominican, from Lübeck. Taught in Halberstadt, Magdeburg, Hamburg (being prior there 1410) and Lübeck; Doctor of Theology in 1435. His only surviving work, the *Chronica novella* is a world chronicle from the creation to 1435 in Latin and Low German. It is largely a digest from other authors including → Helmold of Bosau, → Albert of Stade, → Martin of Opava and → Henry of Herford. Korner aims at a "brief and entertaining" prose style enlivened by anecdotes.

The chronicle underwent four reworkings: A (Julius Caesar to 1420), B (to 1423), C (now lost) and D (creation to 1435). Another draft version (1416) also survives. Version C was a source for the Lübeck → *Rufus-Chronik*. Version D, the freest, incorporates recent material from the chronicle of → Detmar von Lübeck, and anecdotal, apparently oral material. Version D favours concisely narrated fabliaux, weird or supernatural happenings (discovery of a dwarf/fairy by Weser fishermen near Bodenwerder in 1327) and circumstantial emblematic descriptions of

14th-century court ritual (1312: festivities at Rostock, splendid receptions in Northern Italy for emperor Henry VII, "as if for a god"). These are the elements modern readers have found most interesting. Korner translated D (updated to 1438) into Low German; this translation provides a valuable text corpus for linguists.

The chronicle survives in seven 15th-16th-century manuscripts at Hamburg, Hanover, Lüneburg and Vienna. Lüneburg, Ratsbücherei, Hist. C 2^o4, contains the fullest Latin version (version D), of which Lüneburg, Ratsbücherei, Hist. C 2^o 1-2 (edited by Eckhart) is a copy. Hanover, Landesbibliothek, cod. xiii 757 contains all but page 1 of Korner's German translation. Page 1 survives in a poorer later copy, Vienna, ÖNB, cod.3048.

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MICHAEL SHIELDS

Korte Cronijcke van Nederland van den Jaere 1285

post-1437. Low Countries. A short chronicle in Dutch, probably written in or near Breda, it is one of three closely related short prose chronicles which were (mainly) focussed on the history of the duchy of Brabant, the others being the *Braband-sche chronyk* and the *Korte prozakroniek van Brabant* which both date from the second half of the 15th century. The *Cronijcke van Nederland* begins with a very short biblical history (from Adam to the birth of Christ) and then describes events which mostly occurred in the duchy of Brabant in the period between 1285 and 1436. It survived only in an 18th-century copy: The Hague, KB, 71 C 12.

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SJOERD BIJKER

Kottanner, Helene

ca 1400-post 1470. Austria, Hungary. Author of a chronicle in German prose (Bavarian-Austrian) on the death of Albrecht II of Habsburg, king of Germany, Hungary and Bohemia, and the succession of his son Ladislaus Postumus to the Hungarian throne, in the years 1439 and 1440. Helene Kottanner was the daughter of nobleman Peter Wolfram of Sopron, Hungary, and was related to Veit Hündler, bishop of Pécs and Oradea. After the death of her husband Peter Gelusch (Székeles), who was mayor of Sopron, she married the chamberlain of the provost of Vienna, Johannes Kottanner, in 1432. From 1436 she lived at the court of Albrecht II, serving as a lady-in-waiting to his wife, Queen Elizabeth of Hungary (of Luxembourg).

When Albrecht died in 1439, Helene Kottanner remained loyal to his widow. By orders from Queen Elizabeth, who was pregnant with a male heir, she stole the holy symbol of Hungary, the crown of Saint Stephen, from their opponents. She was an eyewitness to the birth of Ladislaus Postumus and helped prepare the infant's coronation in Székesfehérvár in the year 1440. She also remained with the royal family, when they had to flee from Wladislaus of Poland, who only a few weeks after the coronation of Ladislaus Postumus was himself crowned king of Hungary. Soon afterwards Frederick V (later emperor Frederick III) gained custody of Ladislaus Postumus, who was now educated by Frederick's secretary Aeneas Silvius → Piccolomini. He was instituted in his Hungarian domain in 1452. At this time Helene Kottanner was living in Vienna, where she appears in the records up to the year 1470.

Helene Kottanner's chronicle was addressed to the followers of Ladislaus Postumus in Austria and Hungary. It recounts the central episodes in Ladislaus' early reign: the death of Albrecht II, Queen Elizabeth's refusal to renounce to her children's legal claims, the birth and baptism of Ladislaus Postumus, his coronation and the royal family's flight to Győr and Sopron. The last part of the chronicle is lost. It gave an account of the preparations for the coronation of Wladislaus of Poland.

With its tendency to legitimize and panegyrically commendate Ladislaus' reign and deeds, Kottanner's chronicle displays traits of a biography of the ruling king. The detailed description of the sites where the events took place

presented contemporary readers with a memorial topography of their peaceful existence under the rulership of their natural king. One string of motives refers to the tradition of the morality play: in Kottanner's account, the kingdom of Hungary turns into a stage, where God with the help of his son Ladislaus Postumus and the author herself conquers Satan and his mundane followers.

The only surviving manuscript of Helene Kottanner's chronicle (Vienna, ÖNB, cod. 2920) was written by two different hands in the 15th century. Its elaborate literary style results from the skillful use of dialogues, allegory, elements of heraldic poetry and literary portraits. Contemporary Hungarian chronicles are those of → Thuróczy and → Unrest, and the Buda chronicle. Ladislaus' life was remembered in Piccolomini's Austrian and Bohemian chronicles. It was the topic of the *Historia seu Epistola de morte Ladislai regis Ungariae*.

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BARBARA SCHMID

Krantz, Albert

ca 1448-1517. Germany. Krantz studied liberal arts in Rostock and theology and canon law at Mainz and Perugia. He was rector of the University of Rostock in 1482/83, graduated as Dr. decretorum at Mainz in 1491 and as Dr. theol. at Perugia in 1492, after which he was Dean at the cathedral of Hamburg. Krantz' family belonged to the Hamburg upper class. As lawyer for the cities of Lübeck and Hamburg and Rector of the University of Rostock he was involved in several important events, including the opening of the tomb of Albert the Great at Cologne in preparation for his beatification in 1483. He was the uncle of Johann Oldendorp, the legal historian, church reformer and friend to Konrad → Celtis.

Krantz is the author of several Latin historical works on the history of northern Germany, Scandinavia and the Hanse. His celebrated *Chronica Regnorum Aquilonarium* (chronicle of the kingdoms of the north) consists of the three independent parts: *Dania*, *Suecia* and *Norvagia*. Also of importance are his *Wandalia* and *Saxonia*. All of these seem to have been composed at the same time between 1500 and 1504.

The *Dania* consists of nine books, starting with the Lombards and ending with the reign of king John I of Denmark (1455-1513). Likewise the *Suecia* starts with the narrative of tribal history, divided in chapters concerning the Ostrogoths and the Visigoths. The *Suecia* seems to be unfinished, and only the last two of six books deal with the history of Sweden itself. The *Norvagia* is based on the same principles. Its six books tell the history of the Normans, the Duchy of Normandy and the Norman Conquest of England.

The title of the *Wandalia* results from a frequent and common confusion of the Vandals with the Wends. The *Wandalia* describes the history of several Slavic countries, especially Russia, Poland, Bohemia and Bulgaria, as well as of Prussia and the Baltic. It is the first printed history of the East Elbian territories.

The unfinished *Saxonia* is a history of Lower Saxony, Frisia and the Netherlands from Charles the Great until Maximilian I, focussing on local history but referring to the general history of the

Reich when necessary. It is complemented by the *Metropolis sive Historia Ecclesiastica Saxoniae*, starting with the Christianisation of Saxony under Charles the Great. The structure of this work follows the catalogue of popes in the *Vitae Pontificum* by Bartolomeo → Platina. The *Metropolis* is a collective biography of the archbishops of Hamburg-Bremen and their suffragans.

Krantz' style is influenced by Italian chroniclers like Eneas Sylvius → Piccolomini and Flavio → Biondo. He is one of the first German authors to use modern editions of the geographic works of Ptolemy, Strabo and Pomponius Mela. His main source for the early years of his account is → Tacitus, although the main parts of the Tacitus' *Germania* were rediscovered only about ten years after the composition of Krantz' chronicles. Other sources were medieval chronicles from various monastic libraries in northern Germany, such as the *Gesta Danorum* of → Saxo Grammaticus and → Helmold of Bosau's *Chronica Sclavorum*.

As a lawyer, Krantz added comments on the development of Roman law in Germany when discussing local laws and customs. The *Wandalia* and *Saxonia* also explore etymological and linguistic aspects of the development and standardization of the German language and are important testimonies for the cultural impact of written language on regional dialects. Recent studies suggest that Krantz' main aim was the defence of city liberties and legal traditions. He is one of the first German chroniclers to reflect on the limits of historiography and the influence of tradition and personal opinions on the objectivity of historical works. Krantz' lasting reputation as a neutral chronicler is underlined by the fact that he was frequently cited both by Protestant and Catholic authors during the 16th century in the context of debates on ecclesiastical history. None of the manuscripts survived; all the historical works of Krantz were published posthumously. The chronicles of the Northern Kingdoms appeared in a German translation by Heinrich Eppendorf in 1545. There are no modern editions.

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Literature: U. ANDERMANN, *Albert Krantz*, 1999 [including exhaustive bibliography]. U. ANDERMANN, *VL DH. RepFont* 6, 651f.

DANIEL GOTZEN

Krátké sebranie z českých kronik k výstraze věrných Čechův (Short collection of Czech chronicles to warn the loyal Czechs)

late 15th century. Bohemia. A political pamphlet composed in the form of a short compilation of Czech history from the beginnings till 1346 by a moderate Czech Calixtine (Utraquist). It was written in the context of the royal election of 1437 or 1458 and is intended to warn the Czechs against the election of a German king. Its sources include the so-called → Dalimil, and some other chronicles of 14th century. The text survives in a unique manuscript, Brno, Moravský zemský archiv, Cerr II, Nr. 108 (10 folios).

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Literature: F. ŠMAHEL, *Idea národa v husitských Čechách*, 2000, 194–6.

MARIE BLÁHOVÁ

Kraus, Johannes

fl. 1458–ca 1484. Germany. Author of an adaptation of the → *Flores temporum* in Latin prose. In this work Kraus identifies himself as a parish priest at Niedermotzing (near Straubing, incorporated parish of St. Johann, Regensburg) in 1458 (fol. 169^v). Otherwise, nothing is known of his biography. In 1484 a new candidate (of the same name) was assigned to the parish, so probably he died a little before. He also translated Cato.

The chronicle survives only in the autograph: Wolfenbüttel, HAB, Cod. 110 Extrav., 9^v–135^v. While for the earlier years Kraus mainly draws on a version of textlevel 3, redaction B, type a (classification by MIERAU et al.) of the *Flores temporum* and on → Andreas of Regensburg, the time span 1460–80 seems to be a relatively independent continuation of his own. The text,

which is of special interest for Bavarian regional history, breaks off at 1480 with reports of the Turkish invasions in Italy. It represents a serious research desideratum, because the only exploration of his work (W. GOEBEL's dissertation *Die Flores temporum des Johannes Kraus*, Munich 1947) is lost.

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HIRAM KÜMPER

Kritoboulos, Michael [Kritopoulos]

ca 1400–after 1467. Byzantine, then Ottoman Empire. Kritoboulos whose Christian or monastic name Michael was taken from the sphere of legends, was born on the Island of Imbros (today Gökçeade) in the Aegean Sea. Any information we have about him is taken from his Greek-language history dedicated by a special letter to the sultan Mehmet II Fatih (1444–46 and 1451–81). Apparently Kritoboulos received a rhetorical education at Constantinople. In 1456 or 1457 he was in the service of the Despotes Demetrius Palaeologus, brother of the last Byzantine Emperor, governor of the islands of Imbros, Lemnos and Samothrace. Early in his career he succeeded in repelling an Italian attempt to conquer the islands. When Demetrius became a vassal of Mehmet, Kritoboulos became what could almost be seen as an Ottoman official.

Following the received literary form of the "History of Emperors", Kritoboulos composed his *Ἐπιτομή ἱστοριῶν* (compendium of history) dealing with the reign of sultan Mehmet II from 1451 to 1467, an important source especially for the early years of Mehmet. The text is modelled on Flavius → Josephus and Arrian's biography of Alexander the Great. Although Kritoboulos himself always insisted he was a Byzantine Greek, he explains the historical development that the Roman empire was now transferred to the Ottoman sultans. In this way Kritoboulos was able to accept Mehmet II as his new Emperor, despite some ideological reservations about Islam.

The sole manuscript of the text is the autograph, and bears his dedication to the sultan: Istanbul, Topkapi sarayı müzesi, cod. 3 (anno 1467/68).

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Literature: F. BABINGER, *Mehmed der Eroberer und seine Zeit*, 1953. G. EMRICH, "Michael Kritobulos, der byzantinische Geschichtsschreiber Mehmeds II.," *Materialia Turcica*, 1 (1975), 35–43. V. GRECU, "Kritobulos aus Imbros. Sein wahrer Name. Die Widmungsbriefe. Die Ausgabe. Das Geschichtswerk", *Byzantinoslavica*, 18 (1957), 1–17. *RepFont* 6, 654.

LARS MARTIN HOFFMANN

Kroniek van het St. Nicolaas-klooster te Utrecht

ca 1477. Low Countries. Brief account of the foundation and history of the St. Nicolas convent in Utrecht in Middle Dutch, covering the period 1337–1477. It was meant to be continued by successors in times to come, but the only addition made was a copy of a charter given in 1477. The author, apparently an older sister of the convent itself, reports the history of the institution, from its foundation in 1337 by an Utrecht priest as a refuge for virgins. In 1394 the convent was reorganised as a house of Sisters of the Common Life and in 1399 the sisters joined the Third Order of St. Francis. The account pays special attention to the spatial development of the convent and its financial position and taxation by the bishop and the town government. The devotion of a confessor, Johan van den Berghe (d. 1454), is highly praised. Manuscript: Utrecht, UB, cat. 1260 (parchment).

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Text: P.J. VERMEULEN, "Kronijk van het S. Nikolaasklooster te Utrecht", *Tijdschrift voor oudheden, statistiek, zeden en gewoonten, regt, genealogie en andere deelen der geschiedenis van het bisdom, de provincie en de stad Utrecht*, 4 (1852), 71–100.

Literature: *RepFont* 3, 464.

ANTHEUN JANSE

Kroniek van Rooklooster

16th century. Low Countries. Short, staccato, chronological account of events in Brussels, in Brabant and in the surrounding principalities from 1027–1527. The first part is written in Dutch, the second part in Latin. It was written by three authors in the Brussels region, perhaps in the monastery of Rooklooster. This chronicle holds information about political and cultural life in Brussels that are not known from other sources. Manuscript: The Hague, KB, 71 C 1.

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ROBERT STEIN

Kronika poznańskich pisarzy miejskich

[Die Chronik der Stadtschreiber von Posen]

14th to 18th centuries. Poland. A city chronicle of Poznań in the form of a corpus of records written by town clerks between 1389 and 1793. The chronicle was written by over thirty authors, the most talented and famous of whom was Błażej Winkler (16th century). The earliest entries were written in German, then later in Latin and Polish. The work is a perfect example of a local chronicle, containing a mixture of official and private records, and is particularly important as there are so few town chronicles from Poland. It is mostly focussed on local events but also includes some remarks about contemporary Polish and European events. A majority of records come from the Renaissance period.

The chronicle was discovered and named by a German archivist ALFRED WARSCHAUER, who in the late 19th century investigated Poznań archive.

It is transmitted as a series of notes in various volumes of the *Acta Consularia Civitatis Poznaniensis*, the official records of the council (*Ratsbücher*). All these volumes are preserved in the repository Poznań, Archiwum Państwowe, Akta Miasta Poznania. Unfortunately WARSCHAUER did not examine the *Acta Scabinalia*, which may contain further records.

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Literature: P. BERING, *Struktury narracyjne w późnośredniowiecznych łacińskich kronikach regionalnych*, 2001. I. RADTKE, "Błażej Winkler pisarz i kronikarz miasta Poznania z XVI w. (1535–1569)", *Archeion*, 38 (1962), 151–72. I. RADTKE, *Kancelaria miasta Poznania do roku 1570*, 1967.

PIOTR BERING

Kronika velmi pěkná o Janu Žižkovi, družiníku krále Václava IV.

(A very nice chronicle about Jan Žižka, retainer of King Wenceslas IV)

15th century. Bohemia. Anonymous brief history of Hussitism, stressing the military successes of the Hussite leader Jan Žižka of Trocnov. Written in Old Czech prose and filling 10 manuscript folios, the chronicle was composed between the second half of the 1430s and the end of the 15th-century. Besides the oral tradition, the author used the chronicle of → Laurentius of Březová and annalistic records. The chronicle is not outstanding in its conception or literary treatment, nor is it particularly reliable as a historical source. It survives in a single manuscript in Freiberg, Andreas-Möller-Bibliothek des Geschwister-Scholl-Gymnasiums, I C 8° 18m, and in a print from the 2nd half of the 16th or the beginning of the 17th-century (Prague, Knihovna Národního muzea, 25 E 17).

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MARIE BLÁHOVÁ

Küchlin

15th century. Germany. Swabian cleric, author of a short verse history of the origins and foundation of Augsburg, written between 1437–42 on the instruction of Augsburg's mayor, Peter Egen, whose role Küchlin explains in his epilogue. This is the first attempt to present the origins of the city in German. Küchlin does not reveal his source, but mentions a 'Latin book'; his prologue is based on the legend of St. Afra by Adilbert of Augsburg. In 396 verses (prologue, eight chapters, epilogue) he describes the foundation of Augsburg in pre-Roman time by Germanic tribes, whose ancestors hailed from Troy: *davon der adel kompt alsus* (all nobility comes from there). He reports in detail the siege of Augsburg by the Romans under Varrus and the Greek king Aver, who were not able to occupy the city, all the Romans ultimately being slain. Only 15 years later was Drusus able to take the city and name it after his stepfather Augustus. The chronicle ends with a mention of the persecutions of Christians (St. Afra) and the city's first bishop, Narcissus. Küchlin's work quickly became popular: Sigismund → Meisterlin had access to a Latin translation, but declared it unusable because it contained too many contradictions, and because Meisterlin denied the Trojan foundation of German cities. Seven manuscripts survive, three without the prologue. The most important are Munich, BSB, clm 61; BSB, cgm 5482; and Augsburg, SB & StB, 2° cod. Aug. 68.

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ANDREAS HAMMER

Kükülle, János

14th century. Hungary. Born to middle class family, from the town of Tótselymes (modern Šarišské Sokolovce, Slovakia), he was a notary in the royal chancery from 1344, and later the king's secret writer, his special chaplain, lecturer in a chapter in Arad (modern Romania), Eger (Hungary), and canon in Zagreb (modern Croatia), Székesfehérvár and Transylvania (modern Romania). In 1355 he became an archdeacon in Küküllő (today Tîrnava, Romania), the office which he held until his death, and from which his surname was derived.

Kükülle's diary-like work, written in a rhythmic Latin prose in 1384–7, covers the years 1342–82/7. The original has not survived, but copies are to be found incorporated into the → *Chronicon Budense*, the → *Chronicon Dubnicense* and the chronicle of János → Thuróczy. The version provided by Thuróczy is regarded as the most accurate and complete, since it is the only version that includes an introduction with the name of the author and two chapters (5, 14) that are missing in the other documents. This version of the text was later revised by Antonio → Bonfini. It has also been suggested that Kükülle was the author of the text preserved in → *Chronicon pictum*.

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LESLAW SPYCHAŁA

Kule, Hinrik

d. 1417. Germany. Pastor, Canon and Lüneburg town clerk. Wrote an eyewitness account in Low German of the recapture of Lüneburg by

Duke Magnus II in 1371, which prefaces the town book *Donatus burgensium* (Lüneburg, StA, AB 3, fol. 1), written 1409–11. Kule briefly depicts the actual battle, lists Lüneburg's dead, and describes the annual commemoration (22nd October, prohibited by Duke Frederick in 1637). This supplements the report of Nikolaus → Floreke.

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HIRAM KÜMPER

Kungstein, Johannes

ca 1330–1404. Germany. A curate at the cathedral of Mainz, and probable author of the Latin *Chronicon Moguntinum*. This work was designed as a world chronicle, although most of the text describes important medieval events in relation with the city of Mainz and the Middle-Rhine valley. An important part of the text contains descriptions of weather conditions, natural phenomena and crop failures. The selection of other historic events reported seems to be quite arbitrary, following the predilection of the author and/or the subsequent redactors. The author's judgement on political events, especially in the archdiocese of Mainz, is hesitant and cautious. The Latin text of the older parts of the *Chronicon* has some significant French idiomatic expressions whereas the newer parts contain a number of Germanisms both in vocabulary and construction. The *Chronicon* was continued by other authors until the year 1440.

The *Chronicon Moguntinum* was attributed to Kungstein by HEGEL. More recent studies mention other possible authors, such as Johann Hexheim (d. post-1403), cleric in the archdiocese, and consider Kungstein to be one of the later redactors of the *Chronicon*. The *Chronicon* survives in only one defective copy from the mid-16th century (Munich, BSB, clm 24163). This work should not be confused with the earlier chronicle of → Christian of Mainz, which is also occasionally cited as the *Chronicon Moguntinum*.

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DANIEL GOTZEN

Kurtz, Johann

fl. 1489–1512. Germany. Author of a number of historical poems and songs and two vernacular rhymed chronicles. Born in Ebersbach, Kurtz first appears in the records in 1489 in nearby Kaufbeuren, in the diocese of Augsburg. After studying in Freiburg and Tübingen, he became head of the Munich grammar school sometime before 1500, the year in which he visited Rome for the jubilee year. During the Landshut war of succession Kurtz served in the Württemberg forces. His works were mostly distributed as broadsheets; a short poem on the Landshut war, which appears to be a copy from a lost print, exists in a copy by Hieronymus Streitel in Hamburg, SB & UB, cod. Hist. 31e, fol. 387–398v.

Kurtz's 604-line rhyme chronicle of the Swabian war of 1499 is found in Munich, BSB, clm 14053, fol. 137^v–140^v. The depiction is partisan and not always reliable, although Kurtz resided in Konstanz in 1499 and hence was a close witness. However this is true for most of his political and historical works, which articulate an explicit bias towards the glorification of emperor Maximilian I.

Kurtz's second and more extensive rhyme chronicle (1031 lines) outlines the history of the Benedictine Irsee monastery, near Kaufbeuren. He composed it in 1500 shortly before his pilgrimage, on behalf of abbot Otmar, drawing on the monastery's cartularies as well as probably older (and lost) chronicles. There are three manuscripts: Augsburg, SB & StB, 4^o cod. 107, with empty spaces for illuminations which were never added, and two copies of this in Munich, Hauptstaatsarchiv, Kloster Irsee Nr. 205a & Nr. 207).

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HIRAM KÜMPER

Kurze Reimchronik von Preußen

(Short Rhymed Chronicle of Prussia)

14th century (after 1338). Prussia. Fragments of a Middle High German crusade chronicle. The 256 preserved verses are transmitted on two scraps of 14th-century parchment (Berlin, SB, Fragm. 38, olim ms. boruss. qu. 299). The anonymous author was a knight of the Teutonic Order. The first fragment reports on controversies of the Order with Prussian rebels (1249–1261), the second on various struggles in the years 1330–1338. Though reminiscent of the chronicle of → Nikolaus von Jeroschin, it is rather different. The account is not only more succinct and less vivid than that of Nikolaus, its language is also more clumsy and more apathetic towards rhyme and metrics. The position of the *Kurze Reimchronik* within the group of Prussian chroniclers has not yet been sufficiently clarified. STREHLKE regards → Peter of Dusburg as a source of the first fragment, but he emphasizes that other sources were used for details Peter lacked. Like Nikolaus and Peter, the *Kurze Reimchronik* testifies to the marked upsurge of interest in historical writing in Prussia in the 14th century.

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Literature: U. ARNOLD, "Kurze preußische Reimchronik", *VL*² 5. *RepFont* 9, 478.

GISELA VOLLMANN-PROFE

al-Kutubī, Ibn Shākir

[ʿAbū ʿAbd Allāh Muḥammad ibn Shākir al-Dārānī al-Dimashqī al-Kutubī]

686–764 AH (1287–1363 AD). Syria. Born in a village near Damascus, he spent most of his life in this city. He held no official or other important charge, and little is known of his life. The name by which he is commonly referred, al-Kutubī, means the "bookseller". His two surviving works are the *ʿUyūn al-tawārikh* and the *Fawāt al-wafayāt*.

The *ʿUyūn al-tawārikh* (The historical Springs) is a large, general history containing bibliographies of important persons and intellectuals from the year 1 AH (622–23 AD) until his own lifetime, dealing also with contemporary observations. After a short historical introduction of the events of a particular year, the author names the people who died in the subsequent year and offers wideranging information about their lives. There are two manuscripts, Cambridge, UL, ms. 699 (Add. 2923) and Istanbul, Topkapı sarayı müzesi, Ahmet III 2922. There is no complete edition.

The *Fawāt al-wafayāt* (Beyond the Obituaries) offers us biographical dates, alphabetically organized, and important information about the litterateurs of Syria, intended to supplement the Obituaries of Ibn Khallikān. Manuscripts include Istanbul, Topkapı sarayı müzesi, Ahmet III 2921.

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HEIDI R. KRAUSS-SÁNCHEZ

Kyntsch, Marcus

15th century. Silesia (Poland). Author of a German-language chronicle depicting the deeds of John the Cruel, duke of Żagań and his conflict with the burghers of Głogów, titled *Von den Geschichten Hertzogs Hannss, wie sich in dem 1488. Jahr ergangen hat* (On the histories of Duke Hans, and what happened in 1488). Little is

known of the life of Marcus Kyntsch, only imprecise biographical information being found in his work. The descriptions of the starvation of councillors is a significant part of the chronicle. The edition follows an unknown 18th-century manuscript. Another copy from the 17th century is also lost.

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Literature: C. GRÜNHAGEN, *Wegweiser durch die schlesischen Geschichtsquellen bis zum Jahre 1550*, 1889, 10. S.B. KLOSE, *Von Breslau. Dokumentierte Geschichte und Beschreibung in Briefen* 3, 1783, 348–51, 356. *RepFont* 6, 665f.

WOJCIECH MROZOWICZ

La fi del comte d'Urgell (The End of the Count of Urgell)

ca 1469. Catalonia (Iberia). An anonymous Catalan-language chronicle possibly written by an opponent of King Joan II of Catalonia and Aragon during the Catalan Civil War (1462–72). *La fi del comte d'Urgell*, written in dialogue, supports the claim of Count Jaume II of Urgell (d. 1433), called “el Dissortat” (the Unhappy), to the Catalan-Aragonese throne; a throne won by his adversary Ferran I of Antequera (King Joan II's father) after the Compromise of Caspe (1412).

The earliest known manuscript, Paris, BnF, espagnol 554, is incomplete and dates from 1598. The three remaining manuscripts are of the 17th century: Barcelona, Biblioteca de Catalunya, 704 is dated 1624; Madrid, Real Academia de la Historia, 12-27-2/E 52 was written in 1631; and a further manuscript from Paris, Bibliothèque de l' Arsenal, ms. 8306/24 esp. is dated towards the end of the 17th century. The text was edited for the first time in 1889 by J. COLLELL, who gave it the title *La fi del comte d'Urgell*.

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DAVID GARRIDO VALLS

L

La Geste des ducs Phelippe et Jehan de Bourgogne

15th century. France. Anonymous verse chronicle in Middle French with reconstructed Old French strongly marked by Picard dialect; the anonymous author was clearly attached to the Burgundian court, possibly through the house of Croy. Precise dating is difficult but the work was written after 1411 and before 1445. It exists in a sole 15th-century manuscript (Paris, Bibliothèque de l'Institut de France, ms. 303, fol. 174ff), copied by Martin de Cottignies in 1445 in the house of Antoine de Croy, which appears to be complete.

The *Geste* is a tendentiously polemical account of the conflict between the houses of Burgundy and Orléans for control of France during the reign of Charles VI, which takes the form of a *chanson de geste* (epic poem), hence the title given to it by the editor, KERVYN DE LETTENHOVE. It opens with an invocation of the Virgin and a prologue resuming the whole narrative for the years 1406–11 in Aesopic mode, and finishes with the siege of Saint-Cloud (1411), prayers that God save France and the Duke of Burgundy, and the promise of a sequel. The sequel may have existed, as there is evidence of a lost second manuscript extending the narrative to ca 1420. The main narrative adds a preamble recounting events leading up to the marriage of Louis d'Orléans and Valentina Visconti. The self-conscious archaizing and the adoption of epic form casts John the Fearless as an archetypal isolated hero, defending the crown and people of France against the machinations of Louis d'Orléans and his evil genius, Philippe de Mézières, accused of causing Charles VI's illness by necromancy. Much of the text is taken up by diatribes in praise of Burgundy and castigating the Armagnac-Orléans camp.

The *Geste* is related to one section of the prose chronicle *Le Livre des trahisons de la France envers la maison de Bourgogne* (The Book of the Acts of Treachery Committed by France against the

House of Burgundy); KERVYN DE LETTENHOVE considered it to be a verse adaptation of this, but it is now accepted that the section of the *Livre* adapts the *Geste*. The *Livre* exists in two manuscripts, both incomplete, extending the story of the persecution of Burgundy by the French kings to the *Guerre du Bien Public* (War of the Common Weal—1465).

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PHILIP E. BENNETT

La guerra dell'Aquila

ca 1440–1450. Italy. Anonymous vernacular verse chronicle on the siege of L'Aquila, in central Italy in 1423/24. This poem narrates the final step of the first war between Alfonso the Magnanimous and Joan II of Naples. Braccio da Montone, a soldier of fortune who led a part of the Aragonese army, besieged L'Aquila from May 1423 to June 1424. The resistance of the town enabled the arrival of additional support to the Angevin army, that won the last battle, in which Braccio da Montone died. The poem consists of 532 octaves, divided into 11 cantos. This choice reflects the influence of the French and Italian epic poetry, but in this poem we can recognize two other literary traditions: the 14th century town chronicles and the ancient local *laudes* (hymns of praise). In the 18th century the author was identified as Niccolò Ciminello, a citizen of L'Aquila, but in 1933 VALENTINI proved that this opinion was incorrect, and since then scholars have usually considered the work anonymous. The most ancient manuscript survives in a copy made in the second half of the 15th century, known as *codice Antonelli* (Perugia, Biblioteca Comunale, cod. 3061).

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PIERLUIGI TEREZI

La Marche, Olivier de

1426?–1502. Low Countries. La Marche spent his life in the service of the household of the Dukes of Burgundy rising to *grand et premier maître d'hôtel* (grand butler) to Charles le Hardi. Author of his *Mémoires*, the allegorical poem *Le Chevalier Délibéré* (The Resolute Knight) and a number of occasional pieces and texts on court ceremonial, all in French. Although born in France, he lived and worked mainly in the Burgundian Netherlands. His *Mémoires* recount his experience in the service of Philip the Good, his son the count of Charolais (later Charles le Hardi), and ultimately the first Habsburg dukes of Burgundy. This personal history is set, to some extent, in the context of the wider history and mythology of Burgundy.

La Marche often wrote in an official capacity, describing the events and ceremonial of the court, but his *Mémoires* can be distinguished somewhat from this official output, and from the writings of contemporaries paid to chronicle contemporary events, such as Georges → Chastelain and Jean → Molinet. The *Mémoires*, at least as initially conceived, were to be a private history to serve as raw material for official historiographers. In this, it resembles the *Mémoires* of Philippe de → Comynnes and the two authors are among the earliest to use the generic term *mémoires*. This has led to speculation on their relationship, particularly as Comynnes began his career in the court of Burgundy. La Marche began his work before Comynnes, sometime around 1472, but he continued to write sporadically until his death. The late 1480s, when Comynnes began his *Mémoires*, also saw renewed activity on the part of La Marche.

The *Mémoires* were initially a set of personal recollections and explicitly not a chronicle or history. However, in the late 1480s La Marche was appointed tutor to the young Philippe le Beau (Philip the Handsome) and produced a new section, now edited as the introduction. This section was to be the first of a new tripartite structure, of which the third part would be the material already written. The first book traced the history

of Philippe's ancestors from antique times to the present day, focussing on the Trojan origins of Burgundy. The second part was to explain how Philippe had come to be the legitimate ruler of his ancestral lands but it was never written. The *Mémoires* as we read them today are an amalgam of largely unrevised material from both stages of composition and passages not originally written as part of the *Mémoires*. This has made it difficult for scholars to understand the work. It is primarily read for its insight into individual events of Burgundian court life (for example the marriage of Charles le Hardi or the Banquet of the Pheasant in 1454) and for its account of the visual and ceremonial aspects of court life.

There are six complete manuscripts all dating from the early 16th century and one illustrated manuscript containing only the first book (Paris, BnF, fr. 2868). Its illustrations are mainly later additions, but the text indicates that illustrations were envisaged. The best of the complete manuscripts is BNF, fr. 2869 but the first ten folios are damaged. The first edition by Denis Sauvage (Lyon, 1561) established the division of the work into chapters and books. The edition of Jean Laurents (Ghent, 1566) deserves special mention for the editor's reading of the work as a piece of anti-Ghent propaganda. This edition amends the text to omit any criticism of the actions of Ghenters.

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CATHERINE EMERSON

Lazamon

[Lawman, Layamon]

fl. 1189–1236? England. A secular priest at Areley Kings, Worcestershire. Author of a *Brut*, or *Hystoria Brutonum*, in early Middle English alliterative verse, a history of ancient Briton kings, fully a quarter of which is taken up with the earliest known Arthur narrative in English. Two manuscripts representing two versions sur-

vive, both copied in the second half of the 13th century: London, BL, Cotton Caligula A.ix and BL, Cotton Otho C.xiii. (For paleography, see KER on Caligula and BRYAN *Appendix* on both manuscripts.)

According to the Caligula prologue, Lazamon lived at Areley on the banks of the Severn River, where he compiled from three books, three languages, and four authors (→ Bede, "Albin", Augustine of Canterbury, and → Wace) his own work about the earliest holders of the land of England, that is, the Briton descendents of Aeneas of Troy, from Brutus to Lear to Arthur to Cadwallader. In fact, Lazamon's main source was Wace's Anglo-Norman *Roman de Brut* (1155). Lazamon drew details from the *Prophetia Merlini* of → Geoffrey of Monmouth and probably knew the *Historia Regum Britanniae*, and he added details of his own, including references to local saints like Milburga. He reshaped his received matter linguistically and formally into 16,079 verse lines of alliteration, assonance, and rhyme, a unique synthesis of prosodies that recalls Old English poetic effect.

The Caligula prologue's statement about Wace is the basis for most debate about Lazamon's date of composition: *Boc he nom þe þridde leide þer amidden. / þa makede a Frenchis clerc / Wace wes ihoten þe wel coupe writen. / & he hoe zef þare æðelen Ælienor / þe wes Henries quene þes hezes kinges*. (He took the third book and laid it there in the middle, the book that was made by a French clerk, called Wace, who understood well how to write, and who gave it to the noble Eleanor who was queen of Henry the High King.) Lazamon's use of the past tense, that Eleanor *was* the queen of Henry, has been interpreted to mean that Henry II (d. 1189), if not Eleanor of Aquitaine (d. 1204), was deceased by the time that Lazamon's prologue was composed. Since the Caligula prologue seems unaware that the later Henry III also had a queen Eleanor (of Provence), the arguments continue, Lazamon's composition must have predated Henry III's accession (1216), or possibly his age of maturity (1227) or his marriage (1236). STANLEY advocates a later date in the 1230s but also views the poem's language as archaized. TILLER (2007) reviews these arguments and favours an earlier date in the 1180s or 1190s. Linguistic arguments for dating the poem's composition must contend with G.L. BROOK's demonstration that the Caligula main scribe's spelling was appallingly inconsistent. The Caligula incipit calls the text

Hystoria Brutonum but 19th- and 20th-century editors substituted the etymologically incorrect letter *y* for the letter yogh (*ȝ*) in the author's name and coined the title "Lazamon's *Brut*."

Lazamon's choice to write in vernacular English may have reflected political sympathy for English audiences of Anglo-Saxon heritage, especially in Worcestershire, but this question is much debated. The historical matter received from → Gildas, → *Historia Brittonum*, and Geoffrey of Monmouth via Wace positions the Saxons as invaders who eventually supplanted the divinely sanctioned "original" inhabitants of England, the Britons. Lazamon plays up the outlawry, heathen belief, and treachery of Hengest and his Saxons (and plays down Gildas's blame of the Britons' sin), and Lazamon follows the tradition of measuring Briton King Arthur's glory in part by Arthur's success at expelling Saxons from Britain. Lazamon's post-Arthur denouement, which features original elaborations on Brien and his sister Galarne and on Elene the sister of Penda and mother of Cadwallader and typological counterpart to Helen of Troy at the beginning, culminates with the usual divine vision that instructs Cadwallader, the last Briton king, to yield rule to the now Christianized Angles. Lazamon's poem concludes with the open-ended Merlinian prophecy that an Arthur will return to help the English.

The sympathies of the narrative are primarily with the ancient Britons, not the English and certainly not the Saxons, and the question of why in the Anglo-Norman period Lazamon might adapt a story of ancient Anglo-Saxon conquest of the Britons for an audience of recently conquered Anglo-Saxons excites fascination. The predominant 20th-century critical assumption was that Lazamon expressed anti-Norman English nationalism, but DONOGHUE's assertion of Lazamon's ambivalence, in the complex multilingual and multicultural situation of England after the Norman Conquest, has renewed debate. NOBLE sees Lazamon as pro-English and anti-Saxon. According to WICKHAM-CROWLEY, Lazamon suspends his reader along with the ancient Britons in the same temporal plane, all awaiting the fulfillment of prophecy, and so prioritizes the reader's individual morality and subjectivity over political concerns. TILLER's re-examination of Lazamon's project in the context of Anglo-Norman historiography elucidates the important arguments.

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ELIZABETH BRYAN

Lactantius

ca 250–325 AD. Anatolia. Christian author and apologist. Under the auspices of emperor Diocletian, Lactantius taught rhetoric at Nicomedia in Bithynia, where he may have converted to Christianity. During the Great Persecution (303–13), his status as a Christian eventually disqualified him from his post. Perhaps as early as 310 he found favour at the court of Constantine the Great, serving in Gaul as tutor to his son, Crispus. Lactantius wrote several apologetic treatises, the most famous being the *Divinae institutiones* (Divine institutes), which was dedicated to Constantine.

His principal historical work, *De mortibus persecutorum* (On the deaths of the persecutors), was composed in the aftermath of the Great Persecution, probably in 314/15. Classically rhetorical in style, it is a moralizing and triumphalist piece modelled on II Maccabees and drawing heavily on biblical themes. Its overriding message is that

God's vengeance has been exacted, namely in the form of gruesome deaths, upon those who have persecuted His chosen people, the Christians. It provides a short treatment of the earlier persecutions and deaths of the emperors Nero, Domitian, Decius, Valerian and Aurelian, but focuses primarily on the more recent events of the early 4th century. The work betrays a heavy bias in favour of Licinius and especially Constantine, who are cast as heroes and agents of God's divine wrath. Despite its biases, it is an invaluable contemporary source for the Great Persecution and the breakdown of the Tetrarchy.

From Late Antiquity to the Renaissance Lactantius was generally known and admired as one of the great Latin Christian Apologists, alongside → Tertullian, Arnobius of Sicca and others, and as the most important Latin Christian rhetor before Marius Victorinus, Ambrose and → Augustine. As such he was also subject to criticism by later authors such as → Jerome, who although he admired his Ciceronian style was also uneasy about it on the grounds that it left too much space for pagan motifs and was not sufficiently clear in matters of Christian doctrine. Pico della Mirandola still famously referred to Lactantius as *Cicero Christianus*.

The *Divine Institutes* survive in more than 150 manuscripts. In contrast, only a single manuscript is extant of *De mortibus persecutorum* (Paris, BnF, lat. 2627, the Codex Colbertinus). It was discovered only in 1678 at the abbey of Moissac. Its attribution to Lactantius was long disputed, but is now generally accepted.

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JONATHAN ARNOLD

Ladam, Nicaise

1465–1547. Northern France, Born in Béthune, died Arras. Herald, then King of Arms of the Hapsburg Emperors. Nicaise Ladam composed a French verse *Chronique* of the Burgundian court during the Valois-Austrian reign, between 1488 and 1546. The text is known in two versions: the longer version (Arras, BM, 1082; Brussels, KBR,

14864–5; Brussels, KBR, 21687–91) relates the events in Burgundy between 1488 and 1545; the briefer one (Arras, BM 682, Kortrijk, StB, GV cod. 89) focuses on the period 1492–1515, continuing to 1537 in one manuscript. The chronicle is written in alexandrines, with numerous insertions of official texts in prose, and lyric compositions by Ladam, celebrating the Hapsburg dynasty. Ladam's information is based on first-hand testimony while his style is influenced by Jean → Molinet and Jean → Lemaire de Belges. The work is dedicated to Adrien de Croy, count of Roelux.

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ESTELLE DOUDET

Lambert de Waterlos

[Waterloos]

1108–ca 1170/71. Low Countries. Author of the *Annales Cameracensis*. Lambert was born in Néchin (Hainaut) in 1108. In 1119 he became regular canon in the Augustinian monastery of St. Aubert in Cambrai, later priest in Wancourt and Bertry. He wrote the *Annales Cameracensis* in the years 1152–70. The *Annales* start as a strictly chronological account focussed mainly on events in Cambrai in the years 1099–1150. From 1150 onwards, the narration becomes more expansive and the geographical scope widens to that of a world chronicle. Year by year, Lambert narrates current events, especially in France, Flanders and Cambrai, often adding remarks of a personal character. Still, monastic life and its place in the world remains at the centre of the *Annales Cameracensis*. The *Annales* end abruptly in the year 1170. Lambert uses various sources, among them one of the continuations of → Sigibert's *Chronographiae*. The *Annales* have survived in one manuscript, dating from the 17th century: Paris, BnF, coll. Baluze 42, fol. 300–333.

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ROBERT STEIN

Lambert of Ardres

[Lambertus Ardensis]

fl. 1200. France. A priest at the château of Ardres, he incurred the wrath of Baudoin II, Count of Guines at the wedding of the latter's son, Arnould, Lord of Ardres, and to make amends he wrote a panegyric *Historia comitum Ghisnensium*, dedicated to Arnould, tracing the lineage of the two nobles from a supposed Sifroi (10th century) to the year 1203. The work is both literary (use of Horace, Ovid, chansons de geste, chansons de croisade) and historical, (chronicles, oral traditions, personal witnesses). Despite its faults and lack of impartiality, it offers precious information on the material and cultural life of the aristocracy in northern France at the end of the 12th century, including the construction and fitting out of castles, and the literary interests of Baudoin. All the extant manuscripts are late copies, the earliest being Vatican, BAV, regin. lat. 696 (15th century).

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RÉGIS RECH

Lambert of Hersfeld

[Lampert]

11th century. Germany. Benedictine author of the most detailed contemporary account of the political crisis in Germany in the 1070s. We know only little about his life: he became a monk at Hersfeld in March 1058, was ordained priest in September of that year, soon afterwards went on a pilgrimage to Jerusalem, and became Abbot of Hasungen, near Kassel ca 1081. He died before 1085. He also wrote a *Life* of Archbishop Lull, the founder of Hersfeld, and a separate brief account of that foundation.

His principal historical work was the Latin *Annales*, which commencing with a set of brief and derivative annals from Biblical times onwards, became a more detailed and original history of contemporary events from 1053 onwards. Although an annalistic structure was retained—each year began with a record of where the ruler held his Christmas court—from 1063 onwards it was actually a vivid and detailed contemporary history. More than half the work covers just four years, from the outbreak of rebellion against Henry IV in Saxony in 1073 until the narrative breaks off in March 1077, immediately after the election of Rudolf of Rheinfelden as a rival king by Henry's most intransigent enemies. He almost certainly completed the chronicle before the death of Rudolf in October 1080.

Lambert himself was no disinterested observer of these events. He was bitterly critical of King Henry, whom he attacked as a tyrant bent on destroying the traditional liberties enjoyed by the Saxons, and who had shown by his immorality and frequent breach of his undertakings towards his opponents his unfitness for the kingship. He admitted Henry's intelligence and determination, but this only rendered his actions more dangerous to the welfare of the kingdom. By contrast, he considered the Saxons to be entirely justified in their rebellion, and indeed that they showed considerable forbearance towards their evil king. Lambert was sympathetic to Pope Gregory VII, but he believed that it was Henry's misrule in Germany, not his breach with the pope, that ultimately justified his deposition. Lambert wrote in a very classical style, much influenced by both Livy and Sallust. He frequently employed the classical term *res publica* ('the commonwealth'), and often conveyed ideas through rhetorical speeches on the classical model.

There was some knowledge of his work in the later Middle Ages, but it was never widely distributed: only two early manuscripts can be attested, both of which have now been lost.

The view that Lambert wrote the → *Carmen de bello Saxonico* has been discredited.

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GRAHAM A. LOUD

Lambert of St. Omer

[of St. Bertin]

fl. 1061. Northern France. Benedictine from the abbey of St. Bertin in St. Omer (St. Omaars). Author of a Latin encyclopedia entitled *Liber Floridus*. The autograph manuscript, Ghent, UB, ms. 92, contains several historical texts, including → *Chronicon de Gestis Normannorum in Francia* and → *Flandria generosa*.

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ROBERT STEIN

Lanckmann de Valckenstein,

Nicolaus

[Niklas Lanckmann von Falkenstein]

fl. 1446–89. Germany. Ordination in Passau, Bavaria, in 1446. *Mandatarius specialis* in 1451, when Frederick III of Habsburg sent him and Jacob Motz of Kempten to his bride Leonor in Portugal. Lanckmann attended the wedding and Frederick's coronation in Rome and joined the couple on their journey to King Alphonso I in Naples. He was Leonor's chaplain from 1464.

In his prose chronicle *Desponsatio serenissimi domini Imperatoris Fridericii tercii*, Lanckmann tells of his mission to Portugal and Italy and of events concerning the imperial family until 1467. The chronicle has been transmitted in several manuscripts from the second half of the 15th century (Vienna, ÖNB, cod. 3286, 3288, 3636). A Latin edition and its German translation were published by Bishop Nicolaus Kaps in Augsburg in 1503. Together with an anonymous account of Frederick's journey to Rome, the texts were pub-

lished as part of a strategy to promote Maximilian's claim to the imperial title.

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BARBARA SCHMID

Landshuter Ratschronik

(Chronicle of the Landshut Town Council)

1439–1504. Germany (Bavaria). Council chronicle in early New High German, written by three town clerks, Paulus Mornauer, his son Alexander Mornauer, and Hans Vetter. After his time as town-clerk, Paulus became Spitalmeister (master of the hospital), Alexander presumably Bergmeister (inspector of mines). Paulus Mornauer deals with the time until 1464, Alexander Mornauer from then till 1488, and Vetter from 1490 onwards. At this time, Landshut was the seat of the rich dukes of Bayern-Landshut, Henry XVI, Louis IX, George. The chronicle begins with a tax imposed by Henry XVI in 1439 and ends with the Bavarian War of Succession in 1504. The authors draw on simple council lists (containing names of the members of the inner and outer council, of the chief justice and the town-clerk), which they embellish with brief notes on town life, recording taxes, prices, epidemics, building works or ducal affairs. Of the three authors, it is Vetter who gives the broadest account of imperial affairs, attempting to set Landshut in a wider context. In general, however, the *Landshuter Ratschronik* does not go far beyond the mere recording of facts in annalistic form. A similar form of chronicle is also found in Nikolaus → Grill's *Mühldorfer Annalen* or in the → *Münchener Ratsprotokolle*. The *Landshuter Ratschronik* survives in two manuscripts, one from the second half of the 16th century (Munich, BSB, cgm 3063), the other from the 17th (Landshut, StA, Bd. 1).

See also: → *Görlitzer Ratsannalen* → *Lübecker Ratschronik*, → *Münchener Ratsprotokolle* and → *Zerbster Ratschronik*.

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CHRISTOF PAULUS

Landucci, Luca

1437–1516. Italy. Florentine apothecary, writer of a diary. Born to a modest family, he was able thanks to a considerable dowry to buy a bottega di spezeria (a shop for medicines, herbs, and spices) in 1466. From 1450 to 1516 he wrote a diary that was continued by an anonymous till 1542, in *volgare* (Italian). Becoming more detailed in the early 1470s his *Diario* (Diary) is a unique source covering the late years of Lorenzo il Magnifico, the Dominican Savonarola's rule in Florence (Landucci witnessed his execution), the French descent into Italy, and the Republican years of Florence till the re-establishment of the Medici in 1512. He draws precise sketches of political events and especially of urbanistic and architectural projects and changes, like his observations on the repositioning of Michelangelo's David. Eruptions of violence, religious frauds, and natural disasters attract his attention. Though his moral standards remain deeply rooted in a traditional Christian concepts, he favours the ideas of Savonarola and harshly criticizes many government decisions. The autograph survives in Siena, Biblioteca Comunale, K.XI.25.

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HEINRICH LANG

Landulf of Milan

[Landulfus Senior]

late 11th century. Northern Italy. Landulf of Milan, also known as Landulfus Senior, should

not be confused with → Landulf of San Paolo (or Landulfus Junior). Politically speaking, Landulf of Milan was quite the opposite of Landulf Junior, since he was a married priest who argued vehemently against the Gregorian Reform and the local Patarenes, a religious group opposed to marriage and simony among the clergy to which the younger Landulf had sympathies.

Landulf of Milan authored a four-part history of Milan, known as *Mediolanensis historiae libri quatuor*. His work focuses on the history of the church and of the city of Milan from the year 374 up to 1085. The first book emphasizes the foundation of the Milanese church by St. Ambrose. The second book deals with the history of Milan from the early sixth century to the death of archbishop Heribert in 1045. The last two books focus on the recent history of Milan, particularly on the Patarene issue. The most important manuscript of Landulf's history can be found in Milan, Biblioteca Ambrosiana, ms. H 89 inf. (*olim* Biblioteca del Capitolo Metropolitano E 21.4).

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CRISTIAN BRATU

Landulf of San Paolo

[Landulfus Iunior]

1077–1136/7. Northern Italy. Landulf was the French-educated nephew of the Milanese priest Liprand, who erected the church of St. Paul, hence his designation Landulf "of St. Paul". He was also called Landulfus Junior to distinguish him from

→ Landulf of Milan, known as Landulfus Senior. Landulf of St. Paul was the author of the *Historia Mediolanensis*, which he wrote between the late 11th and the early 12th century. He devoted the first part of the *Historia* to the memory of his uncle Liprand, who had been a member of the Pataria (a religious group which opposed marriage and simony among the clergy). Liprand had been captured, tortured, and mutilated by the anti-Patarene faction in 1075, two years before Landulf's birth. The second part of the *Historia* is even more personal in tone, including many details on Landulf's own life. The three manuscripts of his history can be found in the Biblioteca Ambrosiana in Milan, the best being ms. H 89.

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Literature: *RepFont* 7, 128.

CRISTIAN BRATU

Landulf Sagax

10th–11th century. Italy. Author of a Latin continuation of → Paul the Deacon's *Historia Romana*, written in prose ca 1000 in Southern Italy. Landulf was probably a layman, possibly employed on a court in Naples or Benevento. His chronicle in 26 chapters takes Paul's *Historia* forward to 813. The other main sources of that chronicle were the *Historiae* of → Orosius, the *Historia tripartita* of → Epiphanius scholasticus, and the *Chronographia tripartita* of → Theophanes Confessor paraphrased in Latin by → Anastasius Bibliothecarius. The Chronicle also contains two lists: Byzantine emperors until Basil II and Constantine VIII (d. 1028) and empresses from Fausta to Eudoxia, wife of Michael IV.

The chronicle survived in 35 manuscripts, 9 of which contain only abridgments. The oldest, from 10th/11th century, is probably idiograph, written in Beneventian script in South Italy by an anonymous scribe with marginal notes by Landulf himself (Vatican, BAV, pal. lat. 909, a part of Corvinian library). *Editio princeps*: Sigismundus Gelenius (Basel 1532).

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WOJCIECH BARAN-KOZŁOWSKI

Lang, Andreas

[Andreas abbas Montis S. Michaelis]

ca 1440–1504. Germany. Abbot of the monastery of Michelsberg in Bamberg. Author of a prose chronicle of the bishops of Bamberg. Elected abbot in 1483, Andreas showed a great capacity for administration and reorganized the life of the abbey: a week after his election, an inventory of the income, the estate and the personnel had already been made. But the renewal concerned above all spiritual and cultural life: the abbey's library was expanded and the writing of manuscripts and bookbinding took place in the monastery. Abbot Andreas died on 23rd October 1502.

The *Chronica episcoporum Babenbergensium*, dedicated to the monks of Michelsberg, begins with the first Frankish kings and ends with the election of bishop Heinrich Groß von Trockau in 1487. It also deals with the founding of Bamberg. It survives in two manuscripts: Bamberg, SB, R.B. msc. 48 & 49, written by the scribe Nonnosus Stettfelder.

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ANGELO NICHILO

Lange, Dietrich

fl. ca 1350. Germany. Author of the lost verse *Saxonia* which is known only from extracts in Dietrich → Engelhus. Born at Einbeck, he became a canon and probably teacher there and at Goslar (St. Simon and Jude). He may be the Goslar canon Dietrich Lang (attested 1309) or Dietrich of Einbeck (1376–83). Lange's chronicle survives as 352 leonine hexameters in Engelhus' *Origo Saxonum et terre Saxonie commendatio*, which were later named *Saxonia*, and about 54 verses scattered in Engelhus' world chronicle. It was used by Engelhus mainly for its account of the early Saxons which mixes fabulous stories with historical narrations, but it seems to have been wider in scope, as a poetical history of the Dukes of Braunschweig, assembled for educational purposes at regional schools. Engelhus adapted the text, bringing in some verses from the *Herlingsberga* of Heinrich → Rosla. For manuscripts and editions, see Engelhus.

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BRIGITTE PFEIL

Lange, Hinrik

ca 1395–1467. Germany. Councillor and mayor of Lüneburg, and leaseholder at the local salt works. Father of Gottfried → Lange.

Hinrik Lange wrote the first chronicle on the *Prälatenkrieg*, a major crisis in the town's history caused by huge municipal debts. The city council tried unsuccessfully to resolve it by demanding revenue from the owners of the salt works, mostly clerics and monasteries of Northern Germany. The council was replaced in 1454, but was eventually re-installed in 1456.

Lange's Low German chronicle, about 50 quartos in the surviving autograph (Lüneburg, StA, AB 1127), falls into two parts, written between 1453 and 1456. First, he explains his opposition to the council's uncompromising stance, including his financial losses. This involves a detailed description of the council's negotiations from the late 1440s onwards. The second part was written when Lange was placed under house arrest, together with the old council. Now, Lange takes sides with the old council and depicts the new council's policies, which he clearly rejects, with-

out however condemning their actions as illegal. In 1461, Lange wrote two memoranda in defence of the old council's policies.

The change of perspectives turns Lange's work into the most important source for the *Prälatenkrieg*. Lange writes eloquently, demonstrating his familiarity with both literary and legal genres. However, the influence of his work on later chronicles was restricted to the revised version of the → *Chronik des Anonymus vom Prälatenkrieg*.

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HEIKO DROSTE

Langenbeck, Herman

1452–1517. Germany. Mayor of Hamburg. Wrote a Low German report on the Hamburg insurrection of 1483 (Hamburg, Stiftung Hanseatisches Wirtschaftsarchiv, Safebestand Commerzbibliothek, S/666; two other manuscripts lost). Though at first accused himself of involvement in the riots, Langenbeck played a crucial role in abating them. He also formulated the short, collective oath which symbolically ended the rising and remained in use as citizen's oath until 1844 (officially abolished 1918). Langenbeck's biography is attested in municipal records, and a lengthy eulogy in verse by his friend Hinrich Boger also sheds light on his career. He was the youngest son of Buxtehude mayor Garlev Langenbeck, studied in Rostock (under Albert → Krantz) and Greifswald, and practised law in Rome, Perugia and Hamburg; he was mayor from 1482. Langenbeck also elaborated the official record of Hamburg town law (*Ordeelbook*) in 1497, wrote a legal gloss, which is remarkably free from Roman-canonistic influences, and a tractatus on Hamburg's *privilegia*.

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HIRAM KÜMPER

Lateinische Reimchronik

1091–1472

15th century. Germany. Latin annalistic town chronicle of Cologne in crude hexameters spanning the years 1081–1472. Events related include the wheelings and dealings of the city's nobility, legal cases, the city's wars, struggles with the archdiocese, famine s, natural events like the drying out of the Rhine, good wine harvests or earthquakes, pilgrimages of foreign kings to the tomb of the Magi and also the most important events in European secular and ecclesiastical history. The author usually dedicates one verse to stating the year and then one verse to that year's events, but if necessary the events are given more room. He only treats the years he considers important. A typical couplet would be lines 22–3: *Mille trecentenis ter denis additur octo / Edward Anglorum rex vidit corpora magorum* (In the year 1338 King Edward of England came to see the relics of the three Magi). Until the year 1397 → *Annales Agrippinenses* is the close model, while the later part has been added from another source. The chronicle is preserved on a manuscript from the 15th century, which can be found in Berlin, SB, Ms. lat. qu. 4, fol. 221^r–228^v.

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MIRIAM WEBER

Laterculus Malalianus

[*Chronicon Palatinum*]

7th century. England. A Latin work written between 669 and 690, which has tentatively been ascribed to Theodore of Tarsus (602–90), the Byzantine-born archbishop of Canterbury. The opening chapters (2–11) are history and follow very closely the Greek *Chronographia* of → Ioannes Malalas, mainly Malalas' Book 10 on the life and times of Jesus, hence the title. The word *laterculus*, meaning brick or roofing tile in Classical Latin, acquired the meaning "list" or *fasti* in the early Middle Ages: the *Laterculus Malalianus* ends

with a list of emperors from Augustus to Justin I (ch. 25).

However, despite the alternative title *Chronicon Palatinum* (with reference to the original location of the oldest manuscript in the Palatine library), the bulk of the *Laterculus* (ch. 12–24) is more an exegetical than a historical work. Here we find considerations about numerology, the seven ages of the world, embryology, the historical context of Christ's life, the typological significance of the Red Sea, the theology of the circumcision etc. The most striking detail relating to the English context is the obvious disdain for the *Scotti* (Gaels).

The *Laterculus* apparently owes nothing to the Latin fathers of the West. Its sources are all from the East, especially from the school of Antioch. Besides Malalas and the Holy Scripture, the author knew and used → Clement of Alexandria, → Theophilus, a certain Timotheus, → Eusebius, Epiphanius of Cyprus, Ephrem, Theodore of Mopsuestia who appears to have been of major influence, the Syrian doctors Ephrem, Narsai and Jacob of Sarug, amongst others. Though the author understood Latin well he wrote it only clumsily.

The text is known in two manuscripts: Vatican, BAV, pal. lat. 277, 56^v–81^r, written probably in Rome in the early 8th century and a 9th-century copy made from it, now Leiden, UB, VMI 11.

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STEFAN ALBRECHT

Later Winchcombe Annals

[*Annales Winchecumbenses*]

ca 1240. England. Anonymous Latin annals compiled at Winchcombe Abbey (Gloucestershire) by Benedictine monks. Though related to the → *Winchcombe Chronicle*, these annals in BL, Cotton Faustina B.i, fol. 12^r–29^v, are best understood as a new work composed according to contrasting principles. Owing to the loss of folios, the annals begin imperfectly in 1049 and end imperfectly in 1232. Their layout is their

most telling feature: a central panel holds a core text, derived as far as 1181 from the *Winchcombe Chronicle* and thereafter an ancestor of the → *Annals of Tewkesbury*; wide margins hold many additions, some duplicating the same events. From 1182 there are also gaps after entries in the central panel, some of which contain additions. The method suggests a working text, but decorated initials imply that Faustina B.i was intended to last—that the many contradictions between the core and the additions were to be left unresolved. The palaeography points to a date relatively soon after 1232. From 1100–1232 there are affinities to the → *Chronicon monasterii de Hailes* [Fig. 40].

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PAUL ANTONY HAYWARD

Laudemus

ca 1250. France. Latin. Anonymous short chronicle of the Carthusian order. This first comprehensive history of the order, ranging from 1084 up to the death of Guigo de Chastel (fifth prior of the Grand Chartreuse, d. 1136), is named after its incipit (*Laudemus viros gloriosos parentes nostros in generationibus suis*: Let us praise the glorious men of their times, our [spiritual] parents). It mostly draws on an earlier catalogue of the first priors of the Grand Chartreuse (sometimes referred to as *Magister*) and the Life of Hugh of Grenoble by Guigo de Castro (Guigues du Chastel). It was used extensively by the second major history of the order, the → *Quoniam*; it remains uncertain whether Heinrich → Egher von Kalkar made use of it for his *Ortus* or only knew it by the excerpts in the *Quoniam*. WILMART

lists six manuscripts, the best of which are: Paris, BnF, lat. 5654/2, fol. 58r–61r; London, BL, add. ms. 15835, fol. 97r–104r; Berlin, SB, ms. theol. lat. fol. 712, fol. 51r–55v. To WILMART's list we may add Nuremberg, StB, Cent. VI, 80, fol. 166r–175.

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HIRAM KÜMPER

Laurentian Chronicle of 1377

14th century. Rus'. Church Slavonic (Russian recension). The *Laurentian Chronicle* is a parchment manuscript containing a compilation of Rus' history, written in 1377, probably in Nižnij Novgorod, by three scribes, one of whom wrote a colophon naming himself as Лаврентий (Lavrentij/Laurence); current repository: St. Petersburg, Российская национальная библиотека, F II IV.2.

The chronicle covers the period of 862–1305, but lacks text for 1263–83 and 1288–94. The text up to 1110 is the earliest witness of the → *Povest' vremennykh let* (*Primary Chronicle*) in its “second” redaction, according to ŠACHMATOV. The greater part of the text for the 12th century is close to that of the → *Hypatian Chronicle*, but much shorter. The Laurentian text is perhaps closer to the original. It is believed that in this part the Laurentian Chronicle contains a local (Perejaslav') recension of the Kievan Chronicle. The text from the mid-12th to the end of the 13th century reflects several stages of annalistic writing of the North-Eastern Rus', viz. of Rostov and Vladimir. The final stage of the compilation of the text of the Laurentian Chronicle can be localized in early 14th-century Tver' or Vladimir. The annal for 1096 contains the only surviving copy of the *Poučenie* (*Поучение* [Instruction]) of prince Vladimir Monomach to his sons together with his “autobiography”, a letter to Oleg Svjatoslavič and a prayer.

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TIMOFEI VALENTINOVICH GUIMON

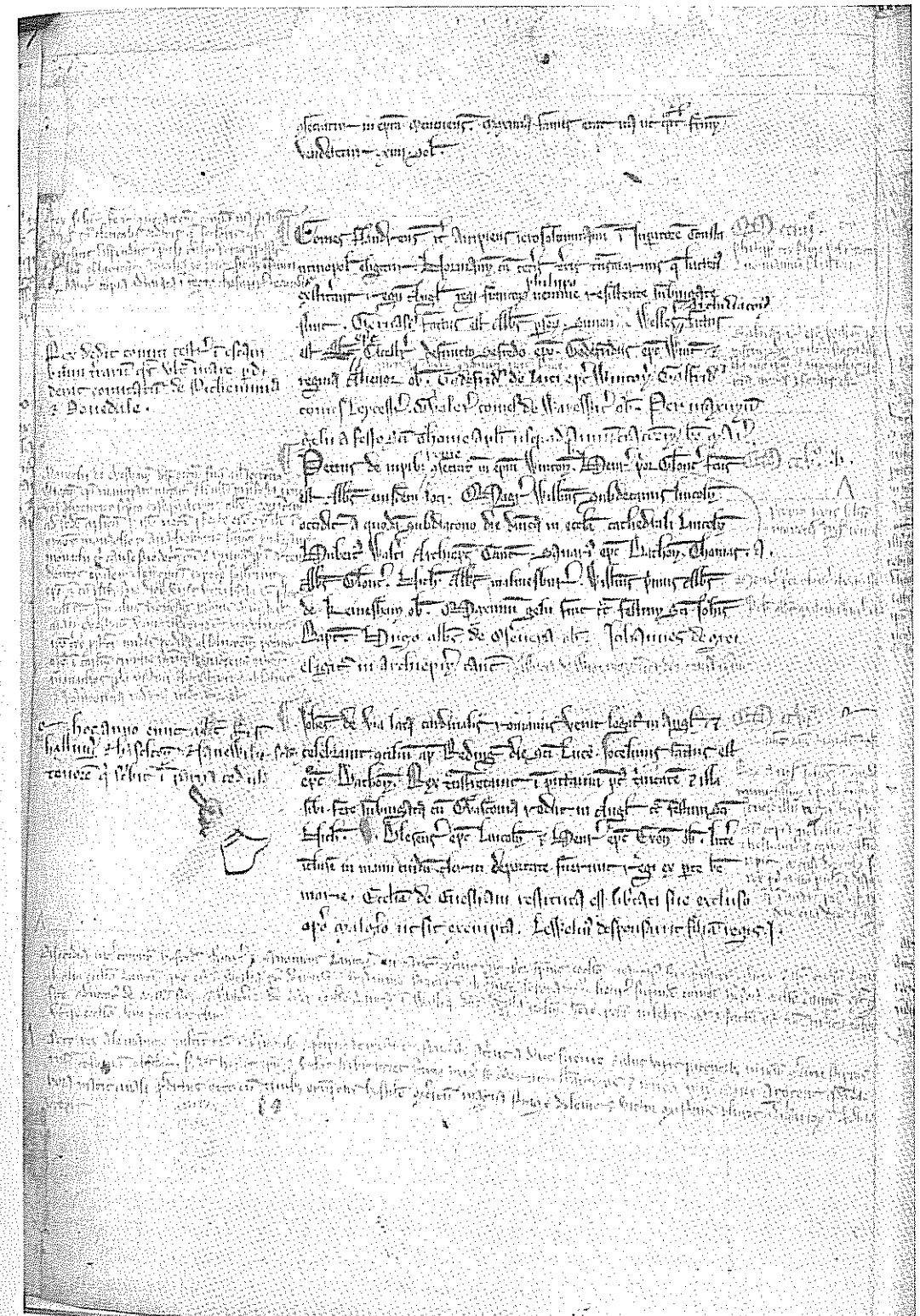


Fig. 40 A leaf from the *Later Annals of Winchcombe* showing the entries for 1203 (end) to 1206. The bell may anticipate the interdict of 1208. London, British Library, Cotton Faustina B.I, fol. 23v. © The British Library Board.

Laurentius of Březová

15th century. Bohemia. Member of the Czech lower nobility. Courtier, town clerk, historian and translator. Author of three historical works in Czech and Latin. Laurentius of Březová was born ca 1370/1, son of Václav of Březová. He studied at the University of Prague, graduating with a Bachelor in 1389 and with a Master of Arts on 23 March 1394. He obtained and changed in succession several ecclesiastical benefices, without performing the respective offices. From 1407 he worked at the royal court of Václav IV, probably in the chancery. He maintained contacts with the university: in 1411 he took part in a *Quodlibet* organised by Jan Hus; in 1433 he delivered a speech to the delegates of the Council of Basel on behalf of Prague University. During the Hussite revolution he worked in Prague as a New Town clerk from the end of the 1420s, and was involved in the politics of the moderate Hussite party. He translated several popular works and documents into Czech and wrote some religious texts, but he became famous in particular for his historical work.

The *Světová kronika* (world chronicle) from the Creation to 678 remains unfinished. It was written in Czech at the end of the 14th or in the first decade of the 15th century for the royal court. The main sources were → Peter Comestor and → Martin of Opava. The world chronicle survives in a unique manuscript in Prague, Národní knihovna, XVII F 47, filling 124 manuscript folios. It has never been edited.

The *Chronica* or *Origo et diarium belli hussitici*, or in English the *Hussite Chronicle*, was probably written at the end of the 1420s and possibly rewritten before 1434. It was composed in Latin and fills about 90 manuscript folios. It reflects the events in Bohemia from the beginnings of the communion in both kinds in 1414, up to the battle near Kutná Hora in December 1421, from the Prague perspective. It is the most important contemporary historical work dealing with the beginnings of the revolution and the most valuable work written in Hussite Bohemia. Its sources include the reports of the Council of Konstanz, both accounts given by → Peter of Mladoňovice, the lost annals by a citizen of New Town of Prague, documents and letters, but above all the autopsy and memory of its author. The Chronicle influenced the → *Chronicon Universitatis Pragensis*, → Prokop of Prague and the →

Staré letopisy české. There are two recensions of the work, the first survived only in a fragment (Copenhagen, Kongelige Bibliotek, Thott 688 2°), the second in three medieval manuscripts (Wrocław, BU, R 199; Prague, Národní knihovna, I D 10 and XI D 8). Perhaps at the end of the 15th century the first recension was translated into Czech (Prague, Národní knihovna, XIX A 50).

Laurentius' *Carmen insignis Corone Bohemie pro tropheo sibi divinitus concesso circa Ryznberg et Domazlicz*, a propagandistic Latin poem about the Hussite victory at Domažlice over the crusade army on 14 August 1431, contains over 1760 verses. Interspersed in the historical narration are fictitious discourses in which the author advocates the Four Hussite Articles, and expresses the request for allowing their public defense. The poem, written shortly after the battle, certainly before December 1431, has survived in one medieval manuscript (Prague, Národní knihovna, I D 10).

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MARIE BLÁHOVÁ

Layout

1. General remarks; 2. Roll and codex; 3. Text layout, initials, and the use of the margins; 4. Annals, lists, tables, diagrams; 5. Pictorial decoration; 6. Early printed books

1. General remarks

The visual design of the page was of great importance to the makers as well as to the readers of medieval manuscripts and early printed books. The layout of the text is crucial for the way information is transmitted, structured and perceived. It is primarily determined by the direction of reading, which is from left to right and from top to bottom both in Latin and Greek and in all of the European vernaculars (in contrast to Hebrew, Arabic and the Far Eastern languages). Not only the text itself, but also other elements such as lists, tables and diagrams are arranged on the page according to the custom of reading and perceiving. Chronological data are thus usually arranged in a vertical sequence from top to bottom or, more seldom, from left to right, so that the sequence of time corresponds with the direction of reading.

An important factor for the layout of a text is whether it is in prose or in verse, because texts in verse tend to be organised in narrow columns, often two (sometimes three) to a page.

Only few elements are specific to the layout of chronicles as a genre, hence, the development of the *mise-en-page* of historical texts needs to be seen within the broader context of the development of layout from late antiquity to the age of printing (MARTIN & VEZIN). Some features are, however, characteristic of chronicles and will thus be given particular attention in this discussion.

2. Roll and codex

What is basic for the layout of a text is the choice of format of the writing support: roll or codex. The transition from roll to codex in late antiquity (WEITZMANN) brought important changes. On a roll, relatively narrow columns of text are placed next to one another to allow for

their vertical reading as the scroll unfolds. The Torah is read in this way even today. With some examples, illustrations are set within the width of the text column as pen-drawings (e.g. a third-century roll-fragment in Oxford, Sackler Library, Oxychrychus Pa. 2331). Some early codices still reflect the requirements of a roll in the way the text columns are arranged (e.g. the fourth-century *Codex Sinaiticus*, London, BL, Add. 43725 with parts in other libraries).

In the Early Middle Ages, rolls generally became less common. For some genres of text (e.g. exultet-rolls from Southern Italy) and certain types of chronicles, this format remained customary. However, an important difference between the ancient and medieval use of the roll format is the way the text unfolds: in antiquity, the roll is written on horizontally, whereas in the Middle Ages, the format is used vertically. Moreover, rolls were more usually employed for lists (e.g. necrologies) and genealogies than for continuous text. The roll format was frequently adopted for → diagrammatic chronicles, based on a genealogical stemma (e.g. → Peter of Poitiers, → Iohannes da Utino; see also → Genealogical rolls and charts). In the diagrammatic or genealogical world chronicles, the vertical line of Christ's ancestors functions as the guiding line and temporal axis; other genealogical lines are arranged parallel to it on the scroll. A special case is codices—again mostly genealogical chronicles—in which the text is written on vertical lines across the double page, revealing the adaptation from a text originally planned for a roll (e.g. the *Chroniques de Iherusalem abregées*, a chronicle of the Crusader kingdom of Jerusalem from ca 1455/6; Vienna, ÖNB, ms. 2533).

3. Text layout, initials, and the use of the margins

Before the late fifteenth century, books usually do not have page numbers. Thus, the layout of the text and the hierarchy it creates is of much greater relevance for the reader's orientation in the codex than it is in a modern book. Crucial factors for the design of a page are the format chosen for the book (height, width, proportion and shape of the page), the placing of the written area within the area of the page, the "white space" on the page, the number of columns, the ruling pattern and spacing of lines. The orientation in the book can be facilitated by running headers (as a rule giving

the title or number of each chapter), by a chapter list with corresponding numbers in the margins, by the use of display script, by rubricated incipits and explicits, and by initials highlighting the beginnings of chapters or specific sections. Other means of guidance like concordances and indexes appear frequently from the thirteenth century onwards.

Visual markers in the text itself or in the margins are mostly medieval innovations. Initials (lat. *initium*: beginning), enlarged letters marking the beginning of the text or of its subdivisions, begin to occur in late antiquity (e.g. *Vergilius Vaticanus*, Vatican, BAV, vat. lat. 3256), but it was only in the sixth and seventh centuries that they were given a more elaborate form, particularly in insular art. Chronicles were seldom decorated to a higher artistic level. A rare example is the early ninth-century copy of Bede's *Historia ecclesiastica gentis Anglorum* in London, BL, Cotton Tiberius C.II, which uses initials, framed text and display script [Fig. 41]. Generally, the size of initials mirrors the hierarchy of the divisions in the text. Their height is usually described in catalogues by the number of lines reserved by the scribe, such as ten-line initials for the beginning of the text; seven-line initials for the chapters; five-line initials for major divisions, and so forth.

In many respects, the twelfth century was crucial for the systematisation of the layout of books, and of learned texts in particular. With scholasticism and the urge for ordering and structuring knowledge, visual aids were exploited to make texts more easily memorable and to represent data in a clear and structured way. Scholars like Hugh of St. Victor emphasised the importance of layout, and suggested the use of one and the same manuscript in order to memorise the visual appearance of a text and thus its content (CARRUTHERS, 274–337).

New strategies of text layout were conceived during the second half of the twelfth century, especially at the French cathedral schools such as Laon and Paris. Peter Lombard's gloss on the psalms, the *Magna Glossatura*, was of crucial importance, since it was probably he who introduced the alternate layout for the spacing of the lines for the gloss and the use of the margins for indicating patristic authorities (DE HAMEL, 14–27). An outstanding example of a highly sophisticated layout is Herbert of Bosham's gloss on Peter Lombard's *Glossurata Magna* from 1164/77 (Cambridge, Trinity College, ms. B.5.4.).

The layout of the gloss is also linked to a changed concept of the body of the text: the written area is increasingly conceived as an enclosed bloc: the lines—and, as a result the text columns—are densely filled and visually unified. The top-horizontal line remains empty and confines the written area like a frame. This shift from writing “above top-line” to “below top-line” took place around the turn of the twelfth century in glossed manuscripts; in other texts slightly later (KER). This change in scribal practice occurs first in France and England, but considerably later in other European countries. These developments also affected the layout of chronicles, which from the twelfth century onwards made use of these innovations as a means to facilitate the reader's orientation and to aid the memory.

Probably the first to use visual markers in the margins, *ad memoriam facilius excitandam*, was → Ralph of Diceto in his *Abbreviationes Chroniconum* (an adaptation of → Hugh of St. Victor's *Chronicon*). As he explains in his preface, a little image of a crown stands for a coronation, a staff for the appointment of a bishop, a sword for a Norman leader etc. (London, BL, Royal 13 E VI). For the general treatment of his material he uses tables similar to those of Hugh of St. Victor's *Chronicon* (see → Diagrammatic Chronicles), but takes a much more comprehensive approach and shows a greater interest in recent history. His way of using the margins to indicate the authorities his account is based on (such as → Suetonius, → Eusebius, → Bede etc.) is also derived from glossed books. The text is written in two columns, each one accompanied by a narrow column to its left, where he indicates the years and the sources, and also places the visual markers; in very rare instances marginal drawings occur (HARRISON).

A similar strategy was used by → Matthew Paris in his *Chronica Maiora* of ca 1240–53 (Cambridge, Corpus Christi College, ms. 16 and 26) [Fig. 42]. The coronation of a king is marked by a crown, the death of a nobleman or a count by his coat of arms turned upside down, royal marriages by joined hands with crown and ring, the appointment of a bishop by a staff, an interdict by a bell whose rope is swung across the beam (indicating that it is not to be rung during that period); the execution of a traitor by his broken sword and coat of arms (London, BL, Royal 14 C VII, fol. 133^v). The death of a pope and appointment of another one are signalled by a reverse staff and tiara, and a right-side-up staff and tiara, for bishops accordingly a

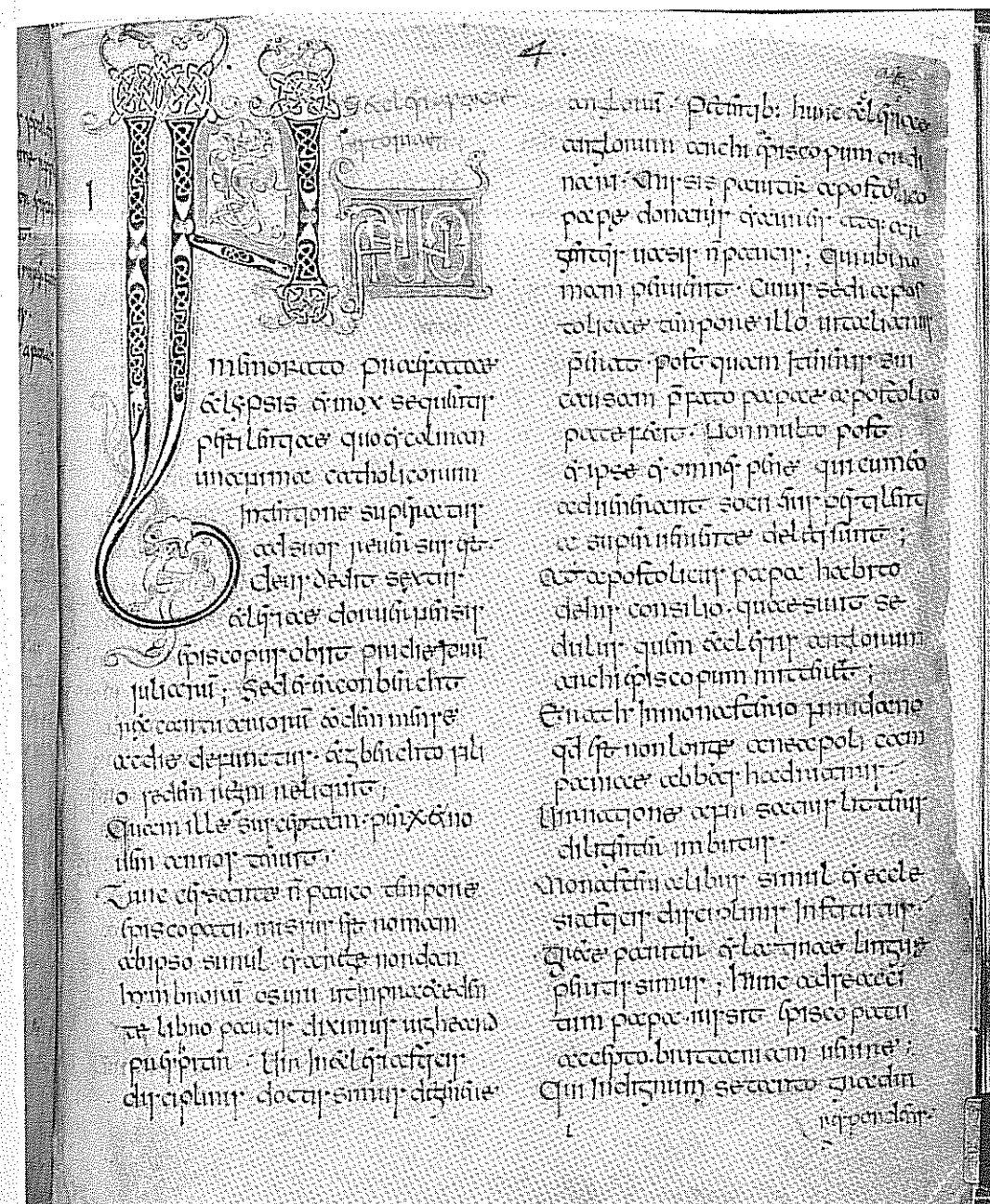


Fig. 41 Bede, *Historia ecclesiastica gentis Anglorum*. England, eighth century. London, British Library, Cotton Tiberius, C.II, fol. 94^r. © The British Library Board.

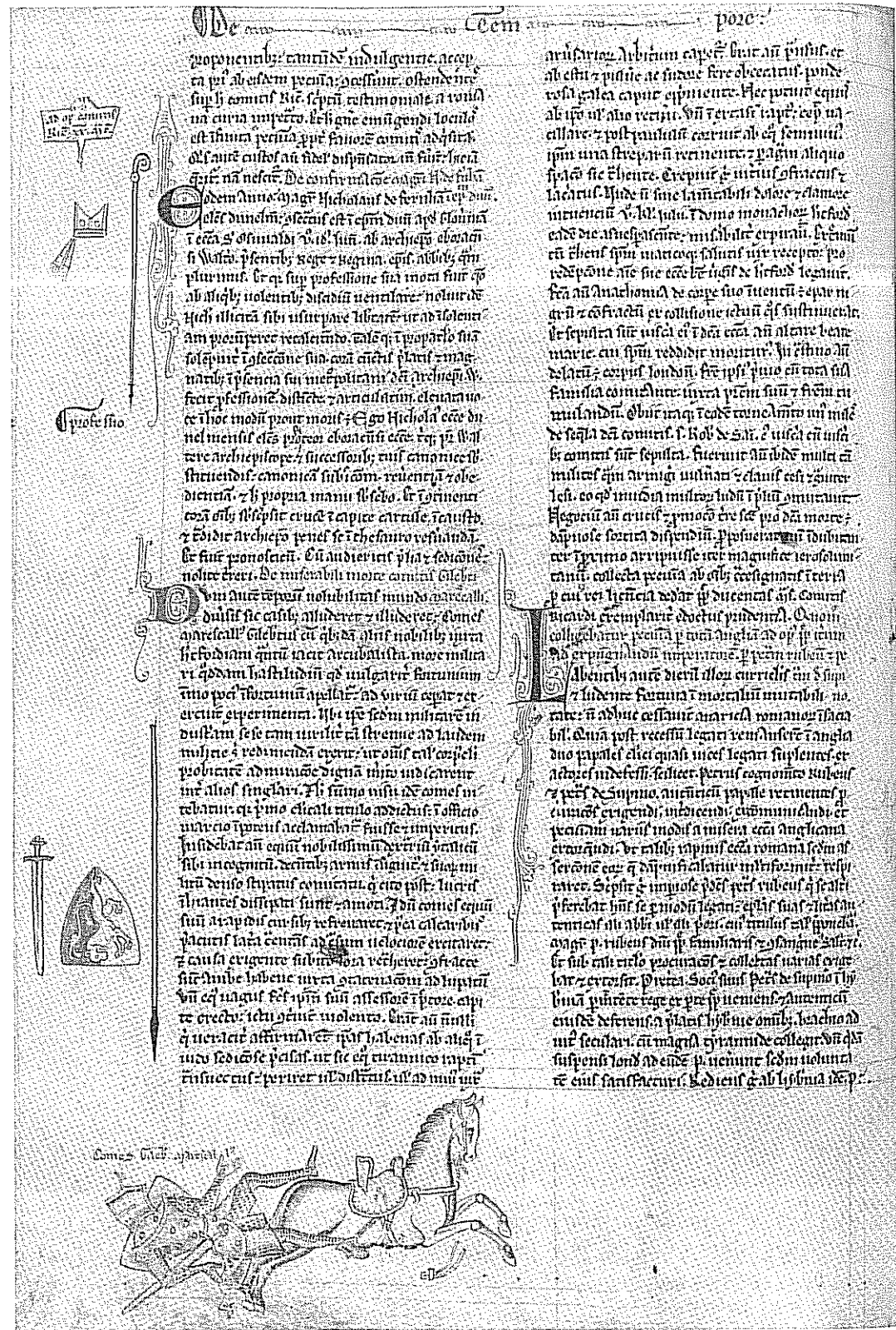


Fig. 42 Matthew Paris, *Chronica Maiora*, St. Albans, ca 1240–1253. Cambridge, Corpus Christi College, ms. 16, fol. 148v.

mitre and for abbots a staff. Matthew Paris also used the margins for illustrations, among which the history of the Crusades figures prominently (see also → Illustration Cycles).

Another example of the systematic use of the margins to survey chronological information is the *Polychronicon* of Ranulf → Higden, written ca 1340/52. Ranulf provides a world chronicle from Genesis to his present day, subdivided into seven books. His interest in the Greek, Roman and Jewish tradition of historiography and their different chronological systems is also reflected in the various systems of dating he uses in the margins of the *Polychronicon*. The manuscripts are usually of a rather large format, the text written in two columns with dates provided in the inner and outer margin.

Both the use of the margins for time scales and for visual markers survived well into the era of early printed books as the use of visual symbols in Hartmann → Schedel's *Liber Chronicarum* of 1493 demonstrates.

4. Annals, lists, tables, diagrams

In many cases, historical or chronological information is not transmitted as a narrative text but given in the form of annals, tables, lists or diagrams (cf. → Annals; → Diagrammatic Chronicles). The easiest way of using the space on the page to express temporal succession visually is a simple list (of ancestors of Christ, popes, emperors etc.), used for instance for chronicles that focus on genealogy or on the succession of holders of an office such as the → *Liber Pontificalis*, which was begun around 530, listing the popes with their lives and deeds in chronological sequence. The same model was used by other historians for chronicles whose accounts were based on the *res gestae* of a particular group, mostly secular or ecclesiastical leaders.

The distinction between chronicles and annals is difficult and often seems quite artificial (see → Chronicles (terminology)). Generally, annalistic works take a layout that puts the years in one column (often supplemented by other computistic data in adjacent columns) and correlate the events to the years. In some annalistic chronicles, the events are differentiated by using separate columns to indicate different geographical regions (e.g. columns for the Latin and the Greek

world), ruling dynasties, emperors and popes. The arrangement in parallel columns allows for a synchronistic overview. This ancient annalistic concept of comparative tables was transmitted to the Middle Ages by → Eusebius of Caesarea in his *Chronicon*, especially in → Jerome's Latin paraphrase (an early manuscript copy is Oxford, Bodleian Library, ms. Auct. T. 2.26; Italy, fifth century) [Fig. 43].

A specifically medieval case and an example of a slightly more complex annalistic layout is the Easter table annals, which occur exclusively in monastic environments. Examples with a higher degree of decoration appear for example in the Bibles of Parc from 1148 (London, BL, Add. 14797–14799, → *Annales Parchenses*) and Floreffe from ca 1150/60 (BL, Add. 17737–8). The thirteenth-century → *Annals of Dore Abbey* (BL, Egerton 3088, fol. 117r–134v) offer a good example of a fairly standard layout: the page is divided into three vertical sections. The column in the middle gives annalistic and computistic information such as the *anni domini* (starting with year one), the indictions, epacts, dates of Easter. On the left hand side, information on rulers in a universal perspective (*imperatores vel reges*) is assembled, starting with Augustus and including all European dynasties, while on the right hand side, popes and bishops are listed, starting with the birth of Christ, alongside other events of significance for ecclesiastical history in general and for the Cistercian monastery of Dore in Herefordshire in particular.

→ Martin of Opava developed a highly influential historiographical method—a cross between annalistic tables and two paralleled lists. His original idea was to develop a scheme that would allow for a direct comparison of popes and emperors, their deeds and the events during their reign. He used the double page of the manuscript to place the information on the popes on the verso (left page), the information on the emperors on the opposite recto (right page). Furthermore, he applied a fixed pattern of 50 lines to every page, representing 50 years. Though most later manuscripts dropped the strictly annalistic layout, the general placement of popes on the verso and emperors on the recto had a long tradition in Germany (e.g. → *Flores Temporum*), France (e.g. Sébastien → Mamerot) and England (see → Martin of Opava, English) [Fig. 44]. In the anonymous English fourteenth-century → *Scala Mundi* (Cambridge, Corpus

ATHENIENSIVM	PRIMVS REX LATINORVM POSTCAPITVLA	AEgyptiorvm
Atheniensium	Latinis qui postea	de re huius
XII demophon	romani nuncupati	maioribus
pilius theseus	Sunt post tertium	politarchorum
II	annum captivitatis	et ex eis
III	troilae sicut quidam	regnum ante
III	uolunt post octauum	regnum
VI	regnavit alexandrus	regnum
VI	tribus	regnum
VI	ante alexandrum	regnum
VI	saturnus picus	regnum
VI	latinus	regnum
VI	latinus in italia regnavit	regnum
VI	ante octavum	regnum
VI	mychensis regnavit legistis	regnum
VI	post quem	regnum
VI	ascanius	regnum
VI	lydi rex optinuerunt	regnum
VI	mychensis post quem	regnum
VI	ores regnavit	regnum
VI	ascanius alexandri	regnum
VI	ukem condidit	regnum
X	ex quo de eulix fabulaverunt	regnum
XI	quomodo trierith rex romanum	regnum
XII	seyllam pueris polixes hospiti	regnum
XIII	tey solitani scribit rex	regnum
XIII	incredibilem hunc pro primo dixit	regnum
XIV	nas quoque missi venerunt quos	regnum
XV	deciperent nauigantes	regnum
XVI		regnum
XVII		regnum
XVIII		regnum
XIX		regnum

Fig. 43 Eusebius of Caesarea, Chronicon. Italy, fifth century. Oxford, Bodleian Library, ms. auct. T.2.26, fol. 46r.

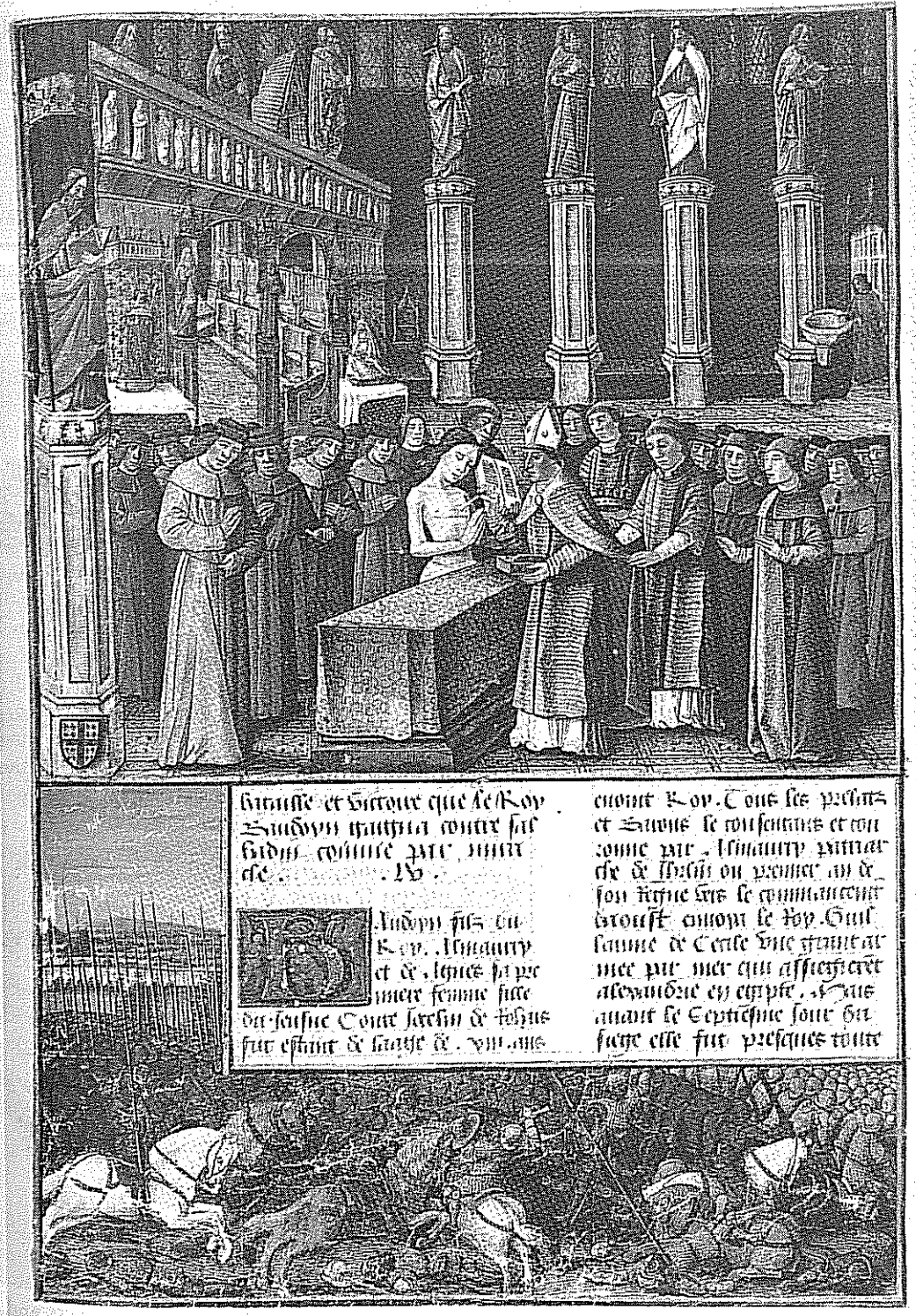


Fig. 44 Sébastien Mamerot, Les Passages d'outremer. Bourges, 1474-1475. Paris, Bibliothèque nationale de France, ms. fr. 5594, fol. 176r.

Christi College, ms. 194) the design with 50 lines to a page was adopted.

Genealogical or diagrammatic chronicles use stemmata (medallions containing names, linked by lines) to represent synchronicity and succession; thus, their leading structure is the diagram and not the text. Mostly universal chronicles, they use a subdivision into the Six Ages of the World, emphasised in the layout (e.g. by larger medallions, often with key-scenes). The prototype of these diagrammatic chronicles is → Peter of Poitiers' *Compendium in Genealogia Christi*, which provided the model for numerous medieval and early modern diagrammatic chronicles. Later adaptations include the old French *Brut* rolls (e.g. London, BL, Royal 14.B.v; Royal 14.B.vi), the *Summa de aetatibus (Compilatio totius Bibliae)* by → Iohannes de Utino, the anonymous → *A tous nobles*, the → *Chronique anonyme universelle à al mort de Charles VII*, the *Fasciculus temporum* of 1474 of Werner → Rolevinck, the → *Rudimentum novitiorum* of 1475, Hartmann → Schedel's *Liber chronicarum* of 1493 and other examples. Often, diagrammatic chronicles use a roll format, which underlines the idea inherent in the general layout, namely of history unfolding before the eye of the beholder in an unbroken continuum represented by continuous lines of ancestry. (See also → Genealogical rolls and charts.)

5. Pictorial decoration

Images in medieval books serve an important function in structuring the codex as a whole. They usually introduce and highlight the beginning and the major divisions in the text. In a way comparable to the hierarchy of elements in the text and its layout, there is also a hierarchy in the modes of illustration: the size and placement of pictorial elements likewise assists the reader in the orientation in the book and perception of the text. Miniatures are an important *aide mémoire* to finding relevant passages. As a general rule, images (like historiated initials) precede the text they refer to.

Chronicles up to the thirteenth century—if illustrated at all—show pen-drawings (sometimes tinted or washed) rather than full-colour miniatures. These drawings are often set in the margins or within the body of the text. Even in richly illustrated chronicles, images often remain without a frame, whether they are placed in the margins as

in Matthew Paris's *Chronica Maiora*, or on a full page opposite the text as in the *Liber ad Honorem Augusti* by → Peter of Eboli (see → Illustration cycles).

From the mid-thirteenth century onwards, framed images in full colour and gold become more frequent, especially in the Middle High German *Weltchroniken* [Fig. 45]. These German world chronicles, mostly written in verse, as a rule use a two column layout and place the images within the width of one or two columns. They are often extremely richly illustrated. Generally comparable is the strategy used by the illuminators of the late thirteenth- and fourteenth-century French manuscripts of the *Grandes Chroniques de France*, where images occur frequently and are also executed in full colour and gold. They also use a two-column layout and place the images within the ruled area, usually within the width of one, often extending over two columns and taking up to three-quarters of the page. Especially characteristic of the French luxury manuscripts is the extremely sumptuous border decoration. In the later fourteenth, but particularly in the fifteenth century, full-page or almost full-page illustrations in chronicles became more frequent, which is due to the representative needs of the French royalty and nobility, particularly at the court of the Burgundian dukes. Artistically, with the increasing realism of the pictorial representations in the second half of the fifteenth century, the images develop more and more into window-frames opening into a different reality. The result is that the text-block is now often set directly beneath the image, enclosed by the *bas-de-page* that functions as a pictorial background or frame. These developments, however, are not specific to the decoration of chronicles but occur also with illustrated Books of Hours and other sumptuous books produced for a royal or noble audience in the same workshops that supplied the illustrated chronicles.

6. Early printed books

The mise-en-page of early printed chronicles is generally based on the layout developed in the manuscript tradition. Before 1500 they are in many respects products of a hybrid character, since often the initials, page numbers and also the colouring of the illustrations were added by hand by a rubricator or illuminator. An important difference to the manuscript is the

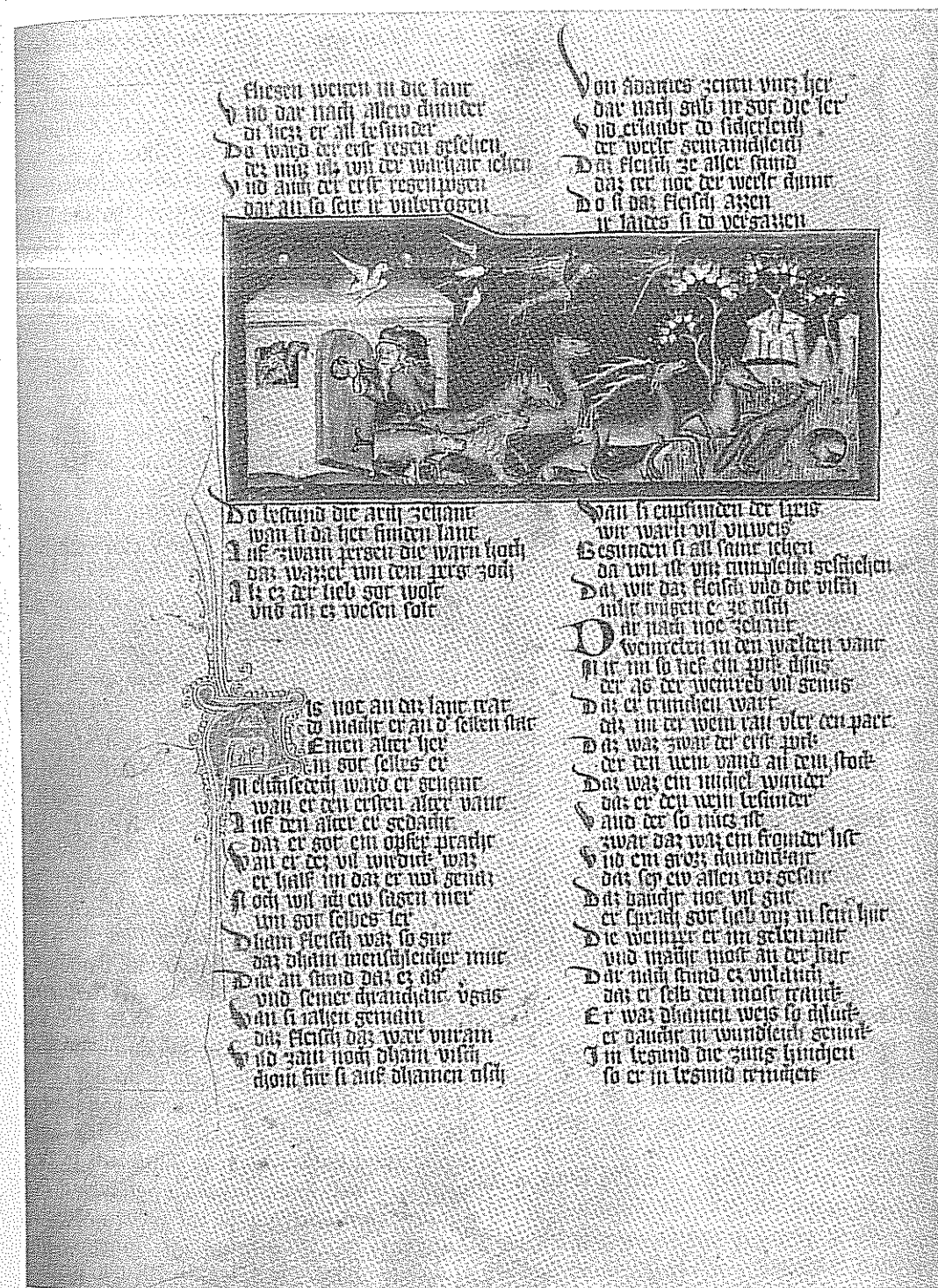


Fig. 45 *Christherre-Chronik* compilation, Southern Germany, ca 1370/1475. Munich, Bayerische Staatsbibliothek, cgm 5, fol. 25^v.

possibility of using one and the same woodcut to illustrate different events; the same holds true of course for the reiterative use of decorative elements such as borders and initials. Independent of the quality of early printed books, the strategy of the reiterative use of woodcuts was employed in almost every book, to name but three prominent examples: the → *Rudimentum Novitiorum* (1475), Konrad → Bote's *Cronecke der Sassen* (1492) and Hartmann → Schedel's *Nuremberg Chronicle*. That one and the same woodcut could be recycled to illustrate different people of the same category such as kings, popes or philosophers, as well as cityscapes, points to an important quality and function of images within books: they not only illustrate but also serve to indicate the content in a more general way. It is not of primary importance that the town depicted is represented in an "authentic" image, but that the adjacent text deals with a city, usually named in the caption anyway. Since early printed books were usually planned to be coloured, the colouring would have helped to differentiate the appearance of identical woodcut illustrations.

A momentous innovation caused by an increasingly professionalised book-trade was the development of the title page. Initially, early printed books like manuscripts opened the text with an incipit and ended with an explicit, often also containing a colophon at the end of the book naming the printer. This, however, was not practical, since early printed books were often sold unbound and only cut open when bound by the bookbinder. Thus, a title page placed at the front, naming author and title, often also the place of printing and the name of the printer, had decisive advantages. With the development of the title page, printed page numbers, tables of contents and indexes to make the information contained in the book more easily accessible, the incunabula of the late Middle Ages laid the path for the modern book.

See also → Illustration Cycles, → Text-Image-Relationship, → Rubrics.

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ANDREA WORM

Lazar P'arpec'i [Ghazar of Parp]

late 5th or early 6th century. Armenia. Author of a *Patmut'iwn Hayoc'* (History of the Armenians) that covers the history of Armenia from 387 to ca. 484. Lazar is the only Armenian historian before the 8th century whose identity and era are established with some certainty. He was from the village of P'arp and possibly related to the Mamikonean family. He wrote the *Patmut'iwn* at the behest of Vahan Mamikonean, nephew to Vardan, the martyr of the 451 Battle of Avarayr; consequently, the work is in part a panegyric to the Mamikoneans and particularly to Vardan and Vahan.

Lazar cites three written sources for his work, → Agat'angelos, → P'awstos Buzand, and → Koriwn; these are the three extant works of Armenian historiography (or historical biography) that precede his own. The influences of the *Alexander Romance* and of the *Ecclesiastical History* of → Eusebius of Caesarea can also be detected. He also claims to have had eyewitness testimony from Armenian and Syrian participants. It is very likely that the history of Lazar was used by → Elišē in his own re-telling of the uprising of Vardan Mamikonean.

The earliest surviving text of Lazar's *Patmut'iwn*, together with the earliest surviving texts of the works of Koriwn and → Sebēos, appears in Yerevan, Maštoc' Matenadaran, ms. 2639, dated to 1672.

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TARA L. ANDREWS

Le Baud, Pierre

ca 1440/50-1505. France. Author of the most important history of medieval Brittany. Son of Pierre Le Baud, seigneur de Saint-Ouen (Maine) and Jeanne de Châteaugiron, a bastard daughter of the Breton nobleman Patry II, seigneur de Derval et de Rougé. He came to prominence as secretary to the great bibliophile, Jean, seigneur de Derval, to whom in 1480 he presented his illuminated manuscript *Croniques et ystoires des Bretons* (Chronicles and Legends of the Bretons), which survives in BnF, fr. 8266, 399 folios.

Moving into the service of Marguerite de Foix, second wife of Duke Francis II (1458-88), he prepared the short didactic *Généalogie des Roys, Ducs et Princes de Bretagne* (Genealogy of the Kings, Dukes and Princes of Brittany, 1486), to demonstrate that women had inherited ducal authority. On Anne's succession (1488), Le Baud became her secretary (1490), and on her marriage to Charles VIII, he was retained as councillor and almoner to the Queen. Shortly before his death on 15th September 1505 he presented her with his *Livre des croniques des roys, ducs et princes de Bretagne armoricane* (Book of the chronicles of the Kings, Dukes and Princes of Armorica), normally styled the *Histoire de Bretagne* (History of Brittany) after its publication in 1638; the manuscript is BL, Harley ms. 4371 (357 folios).

Le Baud was nominated bishop of Rennes but died before formalities could be completed. He had also served as almoner to Guy XVI, comte de Laval, for whom he wrote the *Chroniques de Vitré et de Laval* of which no manuscript now survives. Also attributed to him are a poem consisting of 1800 alexandrines, *Le Bréviaire des Bretons* in BnF, ms. fr. 6012 (74 folios), written after 1491, and a lost account of the origins of the town of Laval known to 18th-century savants.

Le Baud's reputation as a "chronographer" (his preferred description) is firmly based on his two massive general histories. Thanks not only to a presentation manuscript but also some working notes (Rennes, Archives Départementales d'Ille-et-Vilaine, 1 F 1003, 206 folios), his growing maturity as a chronicler can be clearly traced. In Books I and II of the *Croniques et ystoires* he relied heavily on → Geoffrey of Monmouth for the earliest periods but in the *Histoire* most of this material is reduced to two chapters out of 54. These brought the story down to 1458, prudently

stopping before the delicate diplomatic task of explaining how Brittany, in praise of which the *Croniques* and *Histoire* were written, lost its independence at the end of Francis II's reign. In the intervening years, Le Baud had also read widely in literary sources as well as in ducal and other archives, as his notes reveal. Whilst still tentative in resolving inconsistencies in his sources, simply setting out opposing views and often following only one main authority at any particular period, his intellectual honesty and modesty in reporting findings are notable.

Le Baud's style is workmanlike, tending to the verbose; eyewitness material is largely absent. His own personality seldom intrudes. Sources are precisely stated. He also pays lip-service to new historiographical fashions, especially early humanist work (Francesco → Petrarca, Leonardo → Bruni, Matteo → Palmieri and other Italians are cited). But his work is a vernacular summation of earlier Breton traditions, drawing heavily on his main predecessors, the → *Chronicon Namnetense*, → Guillaume de Saint André, the → *Chronicon Briocense* and Jean de → Saint-Pol, yet adding much novel and important material revealed by his own considerable research.

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MICHAEL JONES

Le Canarien

early 15th century. France. An account in French of the Castilian conquest of the Canary Islands in 1402, possibly written by the nephew of

the leader of the expedition, Jean de Bethencourt, or by another member of the group. Bethencourt (ca 1362–1425) was a French explorer in the service of the Kingdom of Castile. Although Bethencourt sold his Parisian house in 1401 to finance the trip, it was only the support of Henry III of Castile that allowed him to embark on the expedition. Together with Gadifer de la Salle, a sailor from Poitou, Bethencourt set sail from La Rochelle on 1 May 1402. He landed first on Lanzarote and then conquered Fuerteventura and Hierro. He became known as "King of the Canary Islands".

The paternity of the chronicle was initially, and probably mistakenly, attributed to two Franciscans, Pierre Bontier (or Boutier) and Jean Le Verrier. There are two surviving manuscripts of the *Canarien*, each presenting widely differing perspectives. The first (London, BL, Egerton ms. 2709) is highly flattering to de la Salle, which suggests he may be the actual author of the chronicle. The second (Rouen, BM, 129) focuses on the image of Bethencourt, and has been attributed to his nephew Jean V de Bethencourt (1432–1506).

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CRISTIAN BRATU

Le Picart, Jacques

1453–1505. France. Son of a notary and secretary of Charles VII, himself a French royal notary and secretary by 1476, clerk in the French royal Chambre des comptes, Paris, from 1487, and by marriage, seigneur of Plessis-Robert (Seine-et-Marne). Author of a French *Chronique Abregée*. The text traces the history of France from the fall of Troy to the death of Louis XI (1483). Although his sources have not been fully analysed, Le Picart drew heavily on the → *Grandes Chroniques de France* (and continuations in the printed edition), cited the *Mer des Histoires*, and the *Speculum historiale* of → Vincent of

Beauvais, and consulted an anonymous chronicle circulating in the *Chambre des comptes*, all without acknowledgement. He also used and annotated a copy of the *Abregé des Croniques* by Noël de → Fribois (Vatican, BAV, regin. lat. 829).

Le Picart's chronicle is conceived according to the reigns of French kings. Notanda and comments in the text reflect his concern for legitimacy and his assertion of royal rights. He traces the descent of the royal lineage through the Merovingian, Carolingian and Capetian dynasties, inserting a genealogy that links all kings to the time of Louis VIII. French kings must be legitimate, and women are excluded from the succession. He asserts the supremacy of the king over his vassals and his independence from the empire, noting the utility of certain events for the current king's claims in Italy in 1494. This compilation offers insights into the historical culture and opinions of a royal officer. There is one autograph manuscript, dated 1489, of some 235 folios, probably written for his own use (Troyes, BM, 812).

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KATHLEEN DALY

Leabhar Meic Cárthaigh Riabhaigh [Mac Carthaig's Book]

15th century. Ireland. The book of the McCarthy Reagh, the McCarthy line of the Kings of Desmond, is a collection of Munster annals which also includes material from the south Ulster area. It covers the period AD 1114–1437, with lacunae 1186–91, 1264–1305, 1312–14, 1316–97 and 1399–1436. Some of the contents are paralleled in the 18th-century compilation known as *The Dublin Annals of Inisfallen*. The text is preserved in the second part of Dublin, NL, ms. G 5–6 and was the first and by far the

most substantial of three works which were edited by SÉAMUS Ó hINNSE and published under the title *Miscellaneous Irish Annals* (Fragment I).

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NOLLAIG Ó MURAÍLE

Legatius, Johannes

fl. late 15th century (d. after 1493, before 1506). Germany. Author of the *Chronicon Coenobii S. Godehardi*. This chronicle describes the history of the Benedictine monastery St. Godehard in Hildesheim from its founding in 1133 until 1493. It was initiated by and dedicated to abbot Henning Kalberg (1493–1535), with the aim of immortalising the memory of the monastery and describing the Bursfeld reform movement.

The chronicle divides into two sections. The first book covers the period from 1130 to 1465, chronologically indexing the monastery's abbots until the dismissal of abbot Heinrich IV von Woltorff (1460–65) by Nikolaus von Kues, marking the transition of the monastery to the reform movement. The second book covers the period from 1466 to 1493. Following a prologue about the Benedictine reform movement, it describes the reformation of the monastery specifically in the period of abbot Bertram (1473–93). Remarkable features include the emphasis on abbot Bertram's concern for books, as monastery libraries and the acquisition of books are generally far less important in northern German historiography during the reform period. Legatius describes at length abbot Bertram's appearance and vita, placing emphasis on having known Bertram personally.

Legatius makes extensive use of his principal source, the *Liber de reformatione monasterium* of Johannes → Busch. His use of the Latin language seems to be well grounded in classical writings, citing Virgil and Cicero. Like the slightly later Heinrich Bodo von Clus, Legatius provides an outstanding example of Benedictine historical writing in northern Germany. The manuscript must be regarded as lost: it can be traced back to

Konrad Barthold Behrens, from whom Leibniz received a copy in 1707.

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CLAUDIA ORSINGER

Lemaire de Belges, Jean

1473–1515/24. France. *Indiciaire* of Burgundy (1506/7–1512), author of literary and historical works in French, and of a *Chronicle* for the year 1507 (incomplete). When Philip the Handsome died in 1506, his heir (the future emperor Charles V) was still in his infancy and the Regency of the Netherlands was entrusted to Margaret of Austria. Lemaire, who had been in the employ of this princess since 1504, composed a *Chronicle* of the months April–August 1507, relating the entrance of Margaret into the different cities of the Netherlands, the funeral of Philip (Malines, July 1507), the political situation in Burgundy and on the international level, till the death (23 August) of Jean → Molinet, whose function as chronicler Lemaire had already taken over. He kept the unique office of *indiciaire* of Burgundy till 1512 when he was replaced by Remy Du Puys.

The *Chronicle of 1507* remains incomplete, in the holograph Paris, BnF, Dupuy 503, 125^r–154^v. The same manuscript contains notes on the period from summer 1507 till February 1508, probably continuing the *annale*, and refers to a preceding *Cronicque semyannale*, now lost. An excerpt from the *Chronicle of 1507* describing the funeral ceremony of Philip the Handsome was published under the title: *La pompe funerale des obseques du feu Roy dom Phelippes* (The glorious funeral rites of the late king, my lord Philip) in Antwerp, 1508, in French and in a Dutch translation. The interest of this text consists, from a historical point of view, in the details concern-

ing the first months of the regency of Margaret of Austria: and from a linguistic and literary point of view, it is a rare example of a holograph rough draft, filled with corrections, revealing the stylistic work of Lemaire the *Grand rhetoriqueur*.

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ANNE SCHOYSMAN

Lemego, Johan van

fl. 1422–7. Low Countries. Burgher of Groningen (Northern Netherlands) mentioned as member of the brewers' guild in 1424. Author of a Dutch-language chronicle of the town of Groningen and its surrounding Frisian areas (Ommelanden) and as such the first known lay historian of this town.

This chronicle is relevant mostly for its description of the years 1397–1421, which must have been based on the author's own experience and reports of contemporaries. Johan's main interest lies in the party struggles in the Northern Netherlands, and in Groningen's relations with neighbouring powers such as leading noblemen (*hoofdelingen*), the counts of Holland and the bishops of Utrecht. He describes the many violent events of this period from the moral viewpoint that good government leads to peace, while bad government leads to “bad things” such as partisan struggles and warfare. Johan is not impartial, however, but seems to favour the Vetkopers party and in general good (trading) relations with Holland and Utrecht.

Johan's chronicle is known almost exclusively through the 3-volume chronicle produced around 1530 by Sicke Benninge (ca 1465–after 1530), who incorporated it in his second book. Another part of this book, a compilation of mixed events over the years 1425–78, was previously ascribed to Johan as well but is now known as the anonymous *Groningen Annals* (ca 1480?). There are several

16th-century and later manuscripts of Benninge's chronicle, such as The Hague, KB, 72 D 21 (1566), and a partial edition by Antoinius Matthaëus (Leiden, 1698).

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JUSTINE SMITHUIS

Lenz, Hans

ca 1460–1502. Switzerland. Author of a German verse chronicle of the Swabian War of 1499, dedicated to the Swiss cities of Berne and Fribourg. Born in Heilbronn, Lenz studied in Heidelberg (1478–81), then sojourned for several years in the Swiss confederacy. He was schoolmaster in Fribourg (1488–91), but simultaneously continued his studies in Heidelberg (MA 1491). From 1494 to 1495/6 he worked in Fribourg again, then till 1498 as a private tutor to the sons of the local patrician families Perroman and Englisberg. Afterwards he was schoolmaster in Saanen, a rural community with a restricted Bernese citizenship. In July 1500 he was elected town clerk and schoolmaster in the Bernese town of Brugg, officiating till spring 1502.

In the first half of 1500 Lenz wrote a chronicle of the Swabian War of 1499 in 12,000 verses. The old view that he started writing in 1499 is unfounded. The chronicle survives in a single, but incomplete copy of 1501, written by Fribourg notary Ludwig Sterner (private collection). The text is structured in nine books, each with three chapters, and shows a clear literary pretension. It is staged as a dialogue between a narrator and a hermit who has lived in seclusion for decades and now asks questions about the (recent) past. The first two books deal at length with the time before the war (1488–98). A description of the war fills seven books, giving a very full account of the course of events. Due to a loss of pages in the manuscript the ninth book is missing its third chapter, so the narration has an untimely end

with the battle of Dornach (22nd July 1499). Incorporated in the text is a detailed story about the escape of four of Lenz' former students from their study locations, Tübingen and Schlettstadt, back to Swiss territory. There are also five propagandist songs, one written by the author himself.

The chronicle is a private work, written without any official commission. Lenz wrote it mainly in Saanen, isolated from the actual happenings of war, so his work was strongly reliant on the help of informants. He produced at least two, probably partially different, versions of his chronicle, the first one dedicated and presented to the council of Bern, a second one to the council of Fribourg. The surviving manuscript is a copy of the Fribourg version. The lost version is traceable in Bern till the mid-16th century and was possibly known by both the author of the → *Berner [Freiburger] Chronik des Schwabenkriegs* and later also by the Bernese town chronicler Valerius Anselm.

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ANDRE GUTMANN

Leo of Ostia

[Ostiensis, Leo Marsicanus, Leone dei Conti dei Marsi]

1045/6–1115/7. Italy. Latin Benedictine chronicler and hagiographer. First author of the → *Chronica monasterii Casinensis*. Born in Marsica into the aristocratic family of the counts of Marsi in Abruzzo, he joined the Benedictines of Montecassino at around the age of fourteen and became a friend of the abbot Desiderius of Benevento, later pope Victor III (1087–8). As librarian and archivist of the monastery, he was encouraged by Oderisius, who succeeded

Desiderius as abbot, to write the history of the Abbey. In 1088 he was created cardinal-deacon of S. Vito et Modesto by Urban II, and later he was appointed cardinal-bishop of Ostia (1101), then of Velletri (1105) by Pascal II. In 1111 Leo was one of the cardinals who acted against the settlement of Sutri between the pope and the emperor Henry V, and in 1112 he participated in the Lateran synod, which declared the settlement null and void. He died in Ostia on 22nd May 1115, 1116 or 1117.

Leo's chronicle, entitled by himself *Legenda Sancti Benedicti longa* and dedicated to Victor III, is the first part of what would become the *Chronica monasterii Casinensis*. It discusses the period from the foundation of the monastery in 529 to 1075. Leo based his chronicle largely upon the monastery archives and on the earlier work in Old French *L'Ystoire de li Normant* (History of the Normans) by the Italo-Norman chronicler → Amatus of Montecassino. Due to the burden of ecclesiastical duties, Leo was unable to complete his work on the chronicle, which was continued first by the monk Guido Casinensis and then by → Peter the Deacon, who succeeded Leo as the librarian of the Montecassino Abbey.

There are over 20 extant manuscripts of Leo's chronicle, written between ca 1100 and ca 1700. The oldest is Munich, BSB, clm. 4623 (written in Montecassino ca 1100); BSB, clm 4646 (written in Benediktbeuern, 12th century), also represents the first redaction. The second redaction is found in Montecassino, Archivio dell'Abbazia, cod. cas. 450 (written in Montecassino ca 1140–50); and the third redaction in Montecassino, cod. cas. 202 (written ca 1140–1150, probably in Stablo). *Editio princeps*: Laurentius Vicentinus, Venice 1513.

Leo's minor historical works are a record of the consecration of the new church of Montecassino Abbey, a short history of the St. Sophia monastery in Benevento, and a life of Saint Menas. His liturgical calendar also survives, but his *Sermones de Pasca*, *Sermones de Nativitate*, *Tractatus de signis* and history of the first Crusade (*Ystoria peregrinorum*) are lost.

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JERZY PYSIAK

Leo the Deacon

[Leon Diakonos]

ca 950–after 995. Byzantium. Author of a Greek-language history of emperors. Leo was born in Kaloe in Asia Minor, in the southwest of Philadelphia (now Alaşehir). In Constantinople he received a higher education and was ordained deacon after 970, becoming member of the palace clergy. In 986 he accompanied Basileios II on his campaign against the Bulgarians. He was present at the siege of Triaditza, and after the defeat of the emperor he escaped the Bulgarians by a whisker.

Leo's Ἱστορία (history) was probably written after 989/95, however before 1000, and runs to ten books. Possibly he planned a more systematic continuation for the time of Basileios II, but it is not delivered to us, and maybe he also died shortly after the completion of the extant work. The text covers the reigns of Romanos II (959–63), Nikephoros II Phokas (963–69) and Ioannes I Tzimiskes (969–76) with some excursus to the time of emperor Basileios II (976–1025) in a chronological framework, reporting all military activities of each year. Following the model of Thucydides he emphasises that he was an eyewitness to the events which he reports. However, this is very dubious at least for the early events, for which he seems to have relied on reports; but this does not diminish the value of his work. Older scholarship postulated that the text was compiled from two different main sources, on Nikephoros II and Ioannes I respectively; but this theory could not be sustained. Rather, it was

Leo's concept of historical writing which caused him to change the manner of his presentation.

The Ἱστορία is transmitted only in one medieval manuscript, Paris, BnF, gr. 1712 (12th century), with a 16th century apograph in El Escorial, (RMSL, gr. Y-1-4).

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STEFAN ALBRECHT

Leonard of Chios

ca 1395–1459. Greece and Italy. Born on the Greek island of Chios, which at that time was under Genoese rule, he became a Dominican and studied in Padua, taught at the universities in Padua and Genoa, then was appointed Bishop of Mytilene. He was involved in negotiations between the Greek and Latin churches, in which capacity he accompanied Cardinal Isidore of Kiev to Constantinople in 1452 and was present when the city fell to the Turks in 1453. Returning to Chios, he wrote a report on the event for Pope Nicolaus V, which he completed on 16th August that year. When Lesbos fell to the Turks, he was taken prisoner, and later also wrote a report on the destruction of his diocese. He is also known as the author of an apologetic tract against → Bracciolini.

The *Historia Constantinopolitanae Urbis a Mahumete II captae* is one of the most important sources on the siege and fall of Constantinople. It describes the heroism of the defenders in a lively and detailed narrative, but nevertheless critically reflects their manifold errors contributing to this disaster. After first vague reports and wild rumours, the account of Leonard gave authoritative and precise information about this epochal event. For that reason Leonard's text served as the

main source for other authors. One early example is the *Historia excidii et ruinae Constantinopolitanae urbis*, an abridged version of Leonard's *Historia* by Gottfried → Lange.

Leonhard's reports exist in 23 manuscripts, among them: Rome, BAV, vat. lat. 4137, fol. 172–206; Pavia, BU, lat. 259 sec. XVI; Venice, BNM, lat. XIV 218 (n. 4677).

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ROBERT GRAMSCH

Leopold von Wien

fl. later 14th century. Austria. Member of the Augustinian Hermits. Often cited as author of the Middle High German prose chronicle known as the *Österreichische Chronik von den 95 Herrschaften* (Austrian Chronicle of the 95 Rulers). Translated → Epiphanius scholasticus's *Historia [ecclesiastica] tripartita* into German verse.

Leopold identifies himself as translator in his German version of three Latin pilgrimage texts (the first of which is dated 1377) and in the translation of Epiphanius's Church history (1385). A document from 1385 reveals that he studied in Paris, taught at the university in Vienna, and was court chaplain to and translator for Duke Albrecht III of Austria. He has also been claimed, with varying degrees of plausibility, as the author or translator of several other works including the *Österreichische Chronik von den 95 Herrschaften*. His identification as Leutpold Stainreuter in earlier scholarship, however, must be treated with caution: Stainreuter's name is attested in the Viennese university records for 1378/9, but as the university did not teach theology at the time, it is now thought unlikely that a mendicant would have studied there.

The *Österreichische Chronik von den 95 Herrschaften* is divided, by analogy with the human senses, into five books. It begins with the Creation (§ 9) and appears to have ended originally with the Battle of Sempach in 1386

(§§ 423–24). Irrespective of whether or not it was originally designed as part of the work, one of the chronicle's most interesting features is its fantastic prehistory of Austria, which, we are told, was known originally as Judeisapta, was subsequently renamed fourteen times, and was ruled by an exiled knight called Abraham von Temonaria and his descendants (§§ 40–99, 103–8, 148–64). This "history" is interwoven with events on the world, imperial, and Christian stage. Subsequently, the work is dominated by specifically "Austrian" and related history, including that of Hungary, Bohemia, and the Bishopric of Salzburg. The narrator's concerns are not merely political. He finds space to mention events such as an earthquake in Villach in 1348 (§ 399), and provides a touching account of the story of the widow of Albrecht I (§§ 382–84). She had her dead husband's body exhumed and laid beside his father in Speyer, before founding a convent where he was said to have been killed: *Also legte fraw Elizabeth, weilent ain chünigin, den ersten stain mit iren aigen henden* (And so Lady Elizabeth, once a queen, laid the first stone with her own hands). The sources used include, primarily, the → *Flores temporum* and → Ottokar von Steiermark's *Steirische Reimchronik*, and also → Jans der Enikel's *Fürstenbuch* and the → *Königsfeldener Chronik*. There are two continuations, the first extending the narrative to 1387 with a set of annalistic notes, and the second extending into the time of Albrecht IV.

The transmission of the chronicle is rich and complex. The manuscripts were divided into two main classes by SEEMÜLLER: A (qualitatively superior) and B (quantitatively richer). The sole representative of A in SEEMÜLLER's catalogue was the Podgora manuscript (Chicago, UL, ms. 978/978a), but it has since been joined by a Vienna manuscript unknown to him (ÖNB, cod. ser. n. 4212). Most of the manuscripts contain or leave space for illustrations of coats of arms; manuscripts 22 (London, British Library, add. ms. 16579) and 25 (Berne, Burgerbibliothek, cod. A 45) also contain illustrations depicting scenes and events. Both German and Latin extracts of the chronicle were produced. A Latin translation was made by Thomas → Ebendorfer.

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ALASTAIR MATTHEWS

Lescot, Richard

[Richardus Scotus]

ca 1310–58. France. Monk at the Benedictine monastery of St. Denis (near Paris). Both forms of his name (Scotus and Lescot) suggest Scottish/Irish ancestry, but he himself was certainly French, and seems to have held a position of some importance at St. Denis. In 1410 he was cited in a celebrated legal controversy, in which he was accused by the canons of Notre-Dame of having forged documents in support of the St. Denis position.

Lescot was the author of a *Chronicon*, a continuation of → Gerald Frachet in the tradition of the → *Grandes chroniques de France*, which draws on material from → Guillaume de Nangis and the → *Chronique de Flandre du XIV^e siècle*, with original material for the years 1340–44. Key manuscripts are Paris, BnF, lat. 5039 & lat. 5005.

Lescot also wrote a royal genealogy, entitled *Genealogia aliquorum regum Franciae per quam apparet quantum attinere potest regi Franciae rex Navarrae*, written around 1358 (Paris, BnF, lat. 14663), a tract entitled *Traité contre les prétentions des Anglais à la couronne de France* (Against the English pretentions to the crown of France), and apparently also another lost chronicle in French.

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GRAEME DUNPHY

Leseur, Guillaume

fl. late 15th century. Southern France. Author of the Middle French *Histoire de Gaston IV Comte de Foix*, dated ca 1477–8. Little is known of his birth, death or place of origin: he was not born in the lands subject to the counts of Foix, and the only clue to his background is the distinctive French form of his name as we know it. It is arguably during the time when Gaston IV was in the orbit of Charles VII and Louis XI and making frequent journeys from the Midi-Pyrenees to Northern France that Guillaume Leseur came into his service as *domestique* (house servant). This attachment lasted around thirty years, until Gaston IV's death in July 1472. Shortly after this, Gaston's successors commissioned Leseur to write his biography. Although not a writer by profession, Leseur apparently possessed some knowledge of ancient literature and its stylistic tropes. Part panegyric, part military history, the text is dedicated to Gaston IV's son and daughter, François-Phoebus and Catherine, and their uncle Pierre de Foix. Its source appears to be the *Grande Chroniques* Jean → Chartier. Manuscript: Paris, BnF, Baluze 432.

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Text: H. COURTEAULT, *Guillaume Leseur, Histoire de Gaston IV, Comte de Foix*, 1893.

Literature: *RepFont 5*, 337.

KEVIN TEO KIA-CHOONG

Letopiseč vkratce

(Short chronicle)

early 10th century. Bulgaria. Church Slavonic (Bulgarian recension). Short universal chronicle in prose with the full title "Short chronicle from Augustus to Konstantinos and Zoe, the Greek emperors" compiled in Preslav (Bulgaria) by an unknown author. Its basic source is the Greek short *Chronographikon* by the patriarch → Nikephoros I. A comparative analysis of the Greek source and the Bulgarian version shows that there was some interference and that there were other sources incorporated by the Bulgarian chronicler. Traces of this interference can be found in the Bulgarian title which is absent from the Greek text and was obviously supplied by the author/translator. In addition to this the chronological frame was changed.

The text includes rulers that are absent in the chronicle written by Nikephoros. On the other hand some of the emperors named by Nikephoros are missing in the Slavonic version. In addition to the years and months of their rule the days are sometimes indicated as well. In many cases information is supplied that the rulers died of an unnatural death (were strangled, killed, slain, burned). It is still not clear what are the sources for the information regarding the rulers for the time span 828–919. The text of the *Letopiseč vkratce* is known from the earliest manuscript of the 11th century, the famous Simeonic miscellany of 1073: Moscow, Государственный исторический музей, Син. 1043 (Син.31-д) (fols. 264–6).

Bibliography

Text: B. St. ANGELOV, "Le 'Лѣтописецъ въкратыцѣ' du recueil du Simeon (Симеонов сборник) de 1073", *Byzantinobulgarica*, 2 (1966), 83–105.

Literature: M. КАЙМАКОВА, *Българска средновековна историопис*, 1990, 69–71.

MILIANA КАЙМАКОВА

Letopisețul de la Bistrița

(Chronicle of Bistrița)

15th & 16th century. Moldavia. A chronicle in Old Slavonic (Moldavian recension), probably compiled by two different scribes. Its final pages are missing. The name *Chronicle of Bistrița* was given by the first editor of the text, IOAN BOGDAN, who assumed that the chronicle had been compiled at the monastery of Bistrița, the burial place of Alexander the Good of Moldavia. However, later historians have demonstrated that the chronicle could not have been written at that monastery. The only manuscript is found in Bucarest, Biblioteca Academiei Române, ms. slav. 649. This manuscript consists of twenty pages: the first three pages contain the chronicle of Moldavia from 1359 up to 1457, and the remaining seventeen contain a chronicle of Stephen the Great (1457–1504) and of the early reign of Bogdan the Blind (up to 1507). The manuscript may have been based on a prototype chronicle composed at the court of Stephen the Great.

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V.I. BUGANOV, *Slaviano-moldavskie letopisi XV-XVI vv.*, 1976, 36-46. P.P. PANAITESCU, *Cronicile slavo-române din sec. XV-XVI publicate de Ion Bogdan*, 1959, 1-23.

Literature: D. DELETANT, "Slavonic Letters in Moldavia, Wallachia and Transylvania from the Tenth to the Seventeenth Centuries", *Slavonic and East European Review*, 58 (1980), 1-21.

ILONA CZAMAŃSKA

Letopisețul de la Putna I [Chronicle of Putna I]

15th & 16th century. Moldavia. Anonymous prose chronicle in Church Slavonic (Moldavian recension). It is part of the great codex of Pochaiv, Ukraine, which contains numerous Moldavian chronicles. The name *Chronicle of Putna I* was given by the first editor of the text, IOAN BOGDAN, who argued that it was written at the Moldavian monastery of Putna. The manuscript was compiled between 1552 and 1561, and is now in Kiev, Національна бібліотека України імені В.І.Вернадського, ДА 47/116, fol. 450-59. It contains a chronicle of Moldavia from 1359 up to 1526, in particular the history of the wars of Stephen the Great (1457-1504) with the Ottoman Empire. The chronicle might be based on the → *Letopisețul de la Bistrița*.

Bibliography

Text: I. BOGDAN, *Vechile cronici moldovenești pînă la Urechia*, 1891. F.A. GREUL & V.I. BUGANOV, *Slaviano-moldavskie letopisi XV-XVI vv.*, 1976, 62-7. P.P. PANAITESCU, *Cronicile slavo-române din sec. XV-XVI publicate de Ion Bogdan*, 1959, 41-52.

Literature: D. DELETANT, "Slavonic Letters in Moldavia, Wallachia and Transylvania from the Tenth to the Seventeenth Centuries", *Slavonic and East European Review*, 58 (1980), 1-21.

ILONA CZAMAŃSKA

Letopisețul de la Putna II [Chronicle of Putna II]

15th & 16th century. Anonymous prose chronicle in Church Slavonic (Moldavian recension). It is part of the great codex of Pochayiv, Ukraine, which contains numerous Moldavian chronicles. The *Letopisețul de la Putna II* has much in com-

mon with the → *Letopisețul de la Putna I* but is not a variant thereof. Both chronicles are based on the same source, which was written in the Moldavian monastery of Putna. The manuscript is St. Petersburg, Библиотека Российской Академии Наук, О. XVII/13, fol. 225-37. It contains chronicle of Moldavia from 1359 up to 1519, in particular the history of the wars of Stephen the Great (1457-1504) with the Ottoman Empire, which are emphasized even more than in *Letopisețul de la Putna I*. The chronicle might be based on the → *Letopisețul de la Bistrița*.

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Text: I. BOGDAN, *Letopisețul lui Azarie, Analele Academiei Române, secția istorică, ser. II*, 1909, XXXI. F.A. GREUL & V.I. BUGANOV, *Slaviano-moldavskie letopisi XV-XVI vv.*, 1976, 68-74. P.P. PANAITESCU, *Cronicile slavo-române din sec. XV-XVI publicate de Ion Bogdan*, 1959, 53-65. Literature: D. DELETANT, "Slavonic Letters in Moldavia, Wallachia and Transylvania from the Tenth to the Seventeenth Centuries", *Slavonic and East European Review*, 58 (1980), 1-21.

ILONA CZAMAŃSKA

Levold of Northof

1279-1359 or later. Low Countries. Canon of Liège, tutor and councilor of the Counts von der Mark. Author of a Latin prose chronicle and minor historical, didactic and administrative works.

Levold finished his main work, the *Chronica comitum de Marka*, shortly after his 80th birthday. It is addressed to his former pupil Count Engelbert III von der Mark (r. 1347-91), to the count's officials and to the coming generations of the dynasty and its court. Framed by two practical Mirrors for Princes, the chronicle narrates in annalistic form the history of the dynasty and its domain since the legendary beginnings around 1000. In the dynasty's successes as well as in its crises, the teachings of the Mirrors for Princes are confirmed. For the alternately narrated history of the Empire and of the prince-bishopric of Liège, which was ruled with Levold's help by the sons of the Count of Mark between 1313 and 1364, he mostly relied on → Vincent of Beauvais and → Martin of Opava as well as on historians from Liège and Cologne. The chronicler reflects on the issue of the Golden Bull of 1356 and inserts the text of the law against feuds, regarding it as

useful for the war-afflicted Westphalia. Levold's knightly descent and his life experience as canon and as proctor at the Curia greatly contribute to the value of his chronicle. He added autobiographical notes and used it to promote his own foundation in Altena by references to his will.

Immediately after completing his chronicle, Levold supplemented it with a short *Genealogia comitum de Marka*, which highlights the alleged descent of the House of Mark from the Orsini and the Houses of Luxembourg, Habsburg and Wittelsbach. He also compiled a *Catalogus archiepiscoporum Coloniensium* to his own times, which he quotes in his chronicle. His collection of biblical and philosophical aphorisms, which he later added to his chronicle, together with a collection of prayers, was the source for the didactic *Flosculi morales* which accentuate his Mirrors for Princes. The *Cronica ab Adam primo homine*, a compilation world chronicle which only survived in one manuscript together with his other works, remained a fragment.

The *Chronica comitum de Marka* survives in eight copies, two of which written in the 14th century: One codex compiling his chronicle together with his additional historical and didactic works was created under his own supervision (now London, BL, Additional 49371). Notes in the margin show that this manuscript was still being consulted in Altena in the 16th century. In 1383/84 the chronicle was added on its own to a Westphalian manuscript with various other texts (Bremen, SB & UB, msb 0002, fol. 71-110). It became the basis of the *editio princeps* by Meibom (Hanover 1613).

According to his wish Levold's works were continued in the 14th century by other writers. His widely-read chronicle was used as a source by → Henry of Herford, → Gert van der Schüren, → Johannes Nederhoff and the anonymous author of a verse chronicle about the Counts of Mark (up to 1420). In the 15th century two independent vernacular translations emerged in Kleve and Jülich. An abridged translation of the chronicle into Low German by the chaplain Ulrich Verne was commissioned in 1538 by the mayors of Hamm, the main town of the county.

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Text: F. ZSCHAEK, *Die Chronik der Grafen von der Mark von Levold von Northof*, MGH SRG n.s. 6, 1929. H. FLEBBE, *Levold von Northof: Die*

Chronik der Grafen von der Mark, Die Geschichtsschreiber der deutschen Vorzeit 99, 1955 [German translation].

Literature: D. SCHELER, "Levold von Northof: Chronica comitum de Marka", in V. REINHARDT, *Hauptwerke der Geschichtsschreibung*, 1997, 376-78. RepFont 8, 268f.

CHRISTOPH FRIEDRICH WEBER

Lewond

late 8th century. Armenia. Author of a prose *Patmut'iwn* (History) written ca 790, depicting the 8th-century Islamic domination over Armenia. Composed under the patronage of Šapuh Bagratuni (d. 824), Lewond's *Patmut'iwn* covers in forty-two chapters the years between 632 and 788, rapidly moving from the Muslim invasions of Palestine, Syria and Mesopotamia to focus on the events of the annexation of Armenia to the Caliphate. The *Patmut'iwn* ends with the election of Step'anos of Dvin as Kat'olikos (788).

Lewond's main written sources are → Sebēos, of whose work his *Patmut'iwn* is a continuation, and the anonymous 7th-century Armenian Geography. He claims to be an eyewitness for the second half of the 8th century. His *Patmut'iwn* was probably continued in a lost *Patmut'iwn* written by the 9th-century historian Šapuh Bagratuni, the grandchild of Lewond's sponsor. Although Lewond's person and work are consistently mentioned only from the 11th century, the silence of the 10th-century historians → Yovhannēs Draxanakertc'i and → T'ovma Arcruni may arise from an indirect usage of Lewond through the intermediary of Šapuh Bagratuni's lost work. Preserved in eight surviving manuscripts, the oldest of which dates from the 13th century (Yerevan, Maštoc' Matenadaran, ms. 1902), Lewond's *Patmut'iwn* is the only contemporary chronicle for events in Armenia in the 8th century, and is particularly valuable for its accurate information on military, political and geographic conditions, and policies of Islamic rule in Armenia. Lewond is the first Armenian historian to date events according to the Armenian era, which starts in 552 AD.

One third of the text of the *Patmut'iwn* is taken up by a letter from the Byzantine emperor Leo III to the Umayyad caliph 'Umar II. This letter is a unique document on iconoclasm, translated from

a lost Greek original, and inserted in Lewond's narration at a later stage; when it was added remains a matter of scholarly debate.

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Text: K. EZEAN, *Patmut' iwn*, 1887. Z. ARZOUUMANIAN, *History of Lewond*, 1982.

Literature: J.-P. MAHÉ, "Le problème de l'authenticité et de la valeur de la Chronique de Lewond", in *L'Arménie et Byzance*, 1996, 119–26.

EMILIO BONFIGLIO

Li Muisis, Giles

[Aegidius; Gilles Le Muisit]

1272–1353. Low Countries. Benedictine abbot of St. Martin's Abbey, Tournai. Author of several historical, poetical, and administrative works in Latin and Picard French. Born in Tournai to a well-to-do bourgeois family, Li Muisis joined St. Martin's in 1289 and was elected abbot in 1331. As mismanagement by previous abbots had led to financial problems, Li Muisis restored the economic balance by paying off debts and recovering alienated goods. From 1346 on he suffered from an eye cataract, which prevented him from continuing his administrative duties. Instead he began his historical and poetical works. Two years before his death he regained his sight thanks to an operation performed by a German surgeon. He died at the age of 81.

Li Muisis' historical works all concern contemporary history. Although they lack a clear structure, they reveal a remarkable scrutiny and accuracy and contain colourful descriptions of medieval life. From 1296 onward Li Muisis made loose historical notes, some of which have been preserved. DE SMET misleadingly referred to a copy of such notes (lost in 1940) as the *Chronicon*. However, the final redaction of Giles' works took place several years later, in the period from his blindness to his death (1347–53). His *Tractatus primus* (dictated in 1347) is an account of the decline and restoration of St. Martin's in the first third of the 14th century. The *Tractatus secundus* or *de consuetudinibus*, also dictated in 1347, describes the customs of the monks of the abbey in the 'good old days'. An abbreviated French version of these two treatises, called *Ch'est del estat dou monastere Saint-Martin*, was composed in May 1350. Li Muisis also continued the 12th-

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He is best known, however, for his two chronicles *Tractatus tertius* (written 1347–9) and *Tractatus quartus* (written 1349–53), describing the history of Tournai, Flanders and France in the first half of the 14th century. The Third Treatise provides a pro-French account of the wars between France and Flanders and of the first phase of the Hundred Year's War. It also contains concise information on the bishops and the city of Tournai. It is continued by the Fourth Treatise, which provides a detailed history of the pogroms, the Plague and the processions of flagellants in Tournai. These dramatic events are explained by both astrological and moral causes. Parts of the Fourth Treatise are written in verse. Both the *Tractatus tertius* and *quartus* are mainly based on Li Muisis' personal experience and on oral sources.

In addition to his historical works, Li Muisis composed two administrative memoirs (*Compositus abbreviatus* and *Liber compilatus*, both written in 1349) in which he summarized the financial and economic state of the monastery in his time, and a considerable amount of French moralizing verse (composed in the years 1350–3), in which his admiration for contemporary French poetry becomes apparent.

All of Li Muisis' works are preserved in the original, illustrated, mid-14th century manuscript. Kortrijk, StB, ms. 135 contains the first three *tractatus* together with the *Compositus abbreviatus*; Brussels, KBR, 13076–7 contains the *Tractatus quartus* together with the *Abbatum memoria*; Brussels, KBR, IV 119 contains the French poetry and *Ch'est del estat*; Paris, BnF, nouv. acq. fr. 1789 contains the *Liber compilatus*.

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PIETER-JAN DE GRIECK

Libellus de Magno Erici rege [Qualiter regnavit rex Magnus]

ca 1370. Sweden. A historical pamphlet in Latin on the reign of King Magnus Eriksson (1319–63), preserved in a manuscript from ca 1400 (Uppsala, UB, cöd. D 203). Magnus, son of the hero of → *Erikskrönikan*, who became king at the age of three, was deposed and replaced by the German Albrecht of Mecklenburg in 1363. The pamphlet originates in the aristocratic circle that forced him to resign and looked to St. Birgitta as their *spiritus rector*. In the early years Birgitta (1303–73) had been favourable to Magnus, but she became increasingly critical of him, both of his rule and of his private life, and finally gave her support to the uprising. The accusations of Birgitta and the aristocrats constitute a substantial part of the *Libellus*.

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OLLE FERM

Liber cronicorum sive annalis Erfordensis

14th century. Germany. Latin regional chronicle, written at Erfurt (Thuringia). The *Liber cronicorum sive annalis Erfordensis* was started around 1345 by an unknown cleric of Erfurt, maybe a monk of the the Servites (Ordo Fratrum Servorum Beatae Mariae Virginis), who had established a centre in Erfurt in 1311. It is the first attempt of a citizen of Erfurt to write a Thuringian regional history. It starts with the formation of the Franks, Saxons and Thuringians, leads over to the history of the Thuringian landgraves and gives useful information on the city of Erfurt during the 13th and 14th century. The sources are the chronicles of → Ekkehard of Aura and → Lampert of Hersfeld, chronicles and annals written at Erfurt, the → *Cronica Reinhardsbrunnensis*, but also the *Vita S. Elisabeth* by Dietrich of Apolda. In terms of the choice of themes the *Liber cronicorum* is a precursor of the *Thuringian Chronicle* of

Johannes → Rothe. There are still six 15th-century transcriptions of the chronicle in manuscripts today preserved at Leiden, UB, Bibl. Publ. Lat. Nr. 31; Wrocław, BU, ms. fol. 121; Wolfenbüttel, HAB, cod. Helmst. 329; Vienna, ÖNB, Nr. 3375; Wiesbaden, LB, Nr. 53 and Augsburg, UB, cod. I.2.2° 32.

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MATTHIAS EIFLER

Liber de fundatione cenobii de Waledena (Book of the Foundation of Walden Monastery) [Walden Chronicle]

late 12th or early 13th century. England. Latin chronicle of events from ca 1140–1200 [1203?]. Walden in Essex was first a Benedictine priory and became an abbey in 1190. The chronicle's use of dates is unreliable, but it is valuable for the house's history, especially under Reginald, its good prior and then abbot from 1190 until his death in 1200 (or 1203), and for the account of its patrons, the Mandevilles, particularly that of Geoffrey de Mandeville, first earl of Essex, who founded the abbey. It was written as propaganda to justify Walden's status as an abbey and to support its case against Geoffrey fitz Peter, a later earl of Essex who was hostile to the abbey. It is preserved in two 16th-century manuscripts: BL, Cotton Vespasian ms. E.vi and BL, Arundel ms. 29. Extracts from Arundel were published in William Dugdale's *Monasticon Anglicanum* (1655).

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Text: D. GREENWAY & L. WATKISS, *The Book of the Foundation of Walden Monastery*, 1999 [with translation].

Literature: A. GRANSDEN, *HWE* 1, 271. B. GOLDING, "Reginald (d. 1203), abbot of Walden", *ODNB*, 2004.

EDWARD DONALD KENNEDY
RALUCA RADULESCU

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MATTHIAS EIFLER

Liber de fundatione cenobii de Waledena (Book of the Foundation of Walden Monastery) [Walden Chronicle]

late 12th or early 13th century. England. Latin chronicle of events from ca 1140–1200 [1203?]. Walden in Essex was first a Benedictine priory and became an abbey in 1190. The chronicle's use of dates is unreliable, but it is valuable for the house's history, especially under Reginald, its good prior and then abbot from 1190 until his death in 1200 (or 1203), and for the account of its patrons, the Mandevilles, particularly that of Geoffrey de Mandeville, first earl of Essex, who founded the abbey. It was written as propaganda to justify Walden's status as an abbey and to support its case against Geoffrey fitz Peter, a later earl of Essex who was hostile to the abbey. It is preserved in two 16th-century manuscripts: BL, Cotton Vespasian ms. E.vi and BL, Arundel ms. 29. Extracts from Arundel were published in William Dugdale's *Monasticon Anglicanum* (1655).

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EDWARD DONALD KENNEDY
RALUCA RADULESCU

Liber de Temporibus

before 1285. Italy. A Latin chronicle traditionally ascribed to Alberto Milioli (ca 1220–ca 1286), son of Gerardo (d. 1247/65), born in Reggio Emilia. A notary by profession, he was an expert calligrapher and illuminator (*miniature*); he transcribed the *Consuetudine* of Reggio in 1247, and compiled the *Statuti* in 1265, the same year as he was appointed official copyist and illuminator for the commune of Reggio. He was probably Guelph in sympathies. The *Liber de temporibus* is in two distinct parts: from the birth of Christ to 1145 (Eugenius III), arranged in chapters according to pontificates; and 1154 (Anastasius IV) to 1285, also arranged in chapters for popes' lives but interspersed with other material concerning largely but not exclusively the city of Reggio, arranged annalistically. This second half, known as the *Memoriale potestatum Regiensium* (Memorial of the podestà of Reggio), is a very important source for the history of Reggio in the later 12th and 13th centuries, during the growth and establishment of the commune; it contains numerous details about the principal figures (political and other) of Reggio and the surrounding areas. The narrative is detached; stylistically, the Latin is contaminated by numerous expressions from the vernacular and technical terminology. The *Liber de temporibus et aetatibus* (Book of times and ages) and Alberto's *Cronica Imperatorum* (Chronicle of the Emperors) are sometimes known as the *Doppia cronaca di Reggio*. The *Liber* is preserved in manuscript Modena, Biblioteca Estense α M.I.7 (lat. II. H.5)

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Literature: P. ROSSI, "Liber de temporibus", in B. Andreolli et al., *Repertorio della cronachistica Emiliano-Romagnola (secc. IX–XV)*, 1991, 229–33. *RepFont* 7, 258.

PETER DAMIAN-GRINT

Liber Eliensis

[Ely Abbey Chronicle]

12th century. England. Substantial Latin prose history and cartulary by an anonymous Benedictine of Ely (perhaps Thomas of Ely or Richard of

Ely) compiled from various sources including → Bede's *Ecclesiastical History* and vernacular works such as the Old English poem *The Battle of Maldon*. The most complete early text is the 13th-century Ely Dean and Chapter manuscript (Cambridge, UL, Ely Dean and Chapter ms. 1). Other manuscripts are abbreviated or radically rearranged. Of the three books, the first (written after 1131) contains a *vita* of St. Ætheldreda (ca 630–79), first abbess of the originally double foundation at Ely, and includes the *vita* of another abbess, St. Sexburga. The second book (post-1154), the most important, is a history of the now male-ruled monastery from 970 to 1109, based on the life of St. Aethelwold known as *Libellus quorundam insignium operum beati Aedelwoldi episcopi*. It contains an account of Earl Byrhtnoth, a benefactor of the abbey who fell at Maldon in 991 and is buried in Ely cathedral, and the *Gesta of Hereward the Wake* and his resistance to William the Conqueror in 1170–71. The third book (after 1169 and before 1174) deals with Ely as a bishopric and continues to the writer's own times, ending with the *passio* of St. Thomas Becket.

The chronicle was a source for → Ralph of Diceto. It should not be confused with the later → *Ely Chronicle*.

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Text: E.O. BLAKE, *Liber Eliensis*, 1962. J. FAIRWEATHER, *Liber Eliensis*, 2005 [translation].
Literature: S. KEYNES, "Ely Abbey 672–1109", in P. Meadows & N. Ramsay, *A History of Ely Cathedral*, 2003. D. SCRAGG, *The Battle of Maldon AD 991*, 1991.

BRIAN MURDOCH

Liber extravagans

(Supplementary Book)

[Breve Chronicon Scoticum, Chronicon Rhythmicum]

15th century. Scotland. Latin chronicle, surviving in different versions as a "supplementary book" in some manuscripts of Walter → Bower's *Scoticronicon*. In its longest version it consists of a prose prologue, a 352-line poem on Scottish history from its legendary origins to the battle of Falkirk in 1298, a 72-line poem on English history from the Anglo-Saxons to Henry VI, a 70-line poem on the Norman Conquest that explains

that the descendants of St. Margaret are the heirs to the English throne and a concluding prose genealogical chronicle of Scottish kings from Robert I to James II. According to BROUN and SCOTT, the poems are a trilogy concerning the history of Scottish kingship, with the poem on English history serving as background to the final poem's claim that Scottish kings are heirs to England's throne. The complete text was first edited by W. GOODALL (1759), but shorter versions were published by Thomas INNES as *Breve chronicon Scoticum* (1729) and by SKENE as *Chronicon rhythmicum*.

The title *Liber extravagans* appears in a manuscript of a shorter version, Edinburgh, NLS, Adv. ms. 35.1.7. The long version survives in Cambridge, Corpus Christi College, ms. 171. Other manuscripts: Edinburgh, UL, ms. 186; Forres, Darnaway Castle, Donibristle manuscript; Edinburgh, NLS, Scottish Catholic Archives, MM2/1.

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EDWARD DONALD KENNEDY

Liber foundationis claustrae sanctae

Mariae Virginis in Henrichov

[Book of Henryków]

12th–14th century. Poland. A Latin prose narrative history of the Cistercian monastery at Henryków (Gmina Ziębice) in Silesia, written in two sections: the first after 1268, by the monastery's third abbot, Peter, the second after 1310, by an anonymous Henryków monk, possibly the abbot Peter II, who may also have been responsible for gathering the two sections and a short list of the bishops of Wrocław into the single surviving manuscript of the book. The manuscript now in the archdiocesan archive of Wrocław (Archiwum Archidiecezjalne, ms. V 7) consists of 54 parchment folios, in several hands of early 14th-century Gothic script.

The book's subject is the origin, formation, and subsequent retention of the monastery's landed estate. These subjects are developed in

two preambles; a story of the foundation of the monastery between 1222–28, and a total of 16 short histories of the constituent units of the estate acquired by the monks between 1222–1310: from the early history of each unit (including its ecology, settlement, and population), through its inclusion in its monastic estate and subsequent transformation (principally into granges), to the prevention and management of subsequent legal claims. The manuscript includes, embedded into the narration, 31 (principally ducal) charters. Jointly, the foundation story and these histories shed light on the society, politics and power in the Henryków region and beyond between the mid-12th and early 14th century. Among the notable details are a large number of finely etched individual vignettes, one of which includes, in a conversation between an early rural settler and his wife, the earliest recorded sentence in Polish prose.

Despite its geographical arrangement, the book is a chronicle because of its chronological framework, provided by the monastery's foundation and its aftermath, biographical fragments of important actors (dukes of Silesia, abbots of Henryków, bishops of Wrocław, earlier possessors, the monastery's neighbours), the individual histories making up the bulk of the book, and the Mongolian invasion in 1241, with its consequences for the demographic, economic, legal, and ethical order. In addition, the book is also an instance of several other genres of medieval writing about the past: the specifically Cistercian history of a particular Cistercian community, a cartulary-chronicle, a *liber traditionum*, and, above all, a *liber memorandorum*, a set of instructions to the monks of the community itself about the accurate recollection of crucial events and relationships, intended to protect them from proprietary and political claims. The book is a very interesting example of a deliberate literary narrative explicitly intended to shape the collective memory within the monastic community and in the political world with which that community interacted.

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PIOTR GÓRECKI

Liber genealogus

ca 405. North Africa. A Donatist account in Latin of the generations of the Old Testament, according to Matthew (down to Joseph, with much other historical and Biblical material) and Luke (down to Mary), which concludes in all but one recension with a discussion of the Antichrist and a chronological summary of the persecutions of the Christians, ending with the 'persecution' of 405 (Honorius' edict against the Donatists).

The work survives in seven manuscripts, of which MOMMSEN used five (marked *) for his edition: *Turin, Archivio di Stato, IB.II.27 (olim IB.VI.28) (6th/7th century) (T); *St. Gallen, Stiftsbibliothek, 133 (8th/9th century) (G); Rome, BNC, Vitt. Em. 1325 (olim Cheltenham, Phillipps 12266) (10th/11th century) (C, closely related to G); *Florence, BML, S. Maria Novella 663 and Plut. 20.54 (10th and 11th century witnesses to an earlier, now lost, manuscript (F)); *Lucca, Biblioteca Capitolare, ms. 490 (8th century) (L); El Escorial, RMSL, B.I.9 (15th century; a copy of a Visigothic original closely related to F) (E). These manuscripts attest four distinct yet related traditions that present evidence for recensions at least six different dates: pre-427 (T, so it would seem, though it ends with the birth of Christ), 427 (C and G), 438 (F), 455 (L), 463 (L), and 467/472 (F). Of these, CGF are Donatist and L is Catholic.

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"North African Literary Activity: A Cyprian Fragment, the Stichometric Lists and a Donatist Compendium," *RHT*, 30 (2000), 203, 212, 219–26.

RICHARD W. BURGESS

Liber generationis mundi

early 4th century AD. Italy. A continuation of the Greek *Chronicon* of → Hippolytus of Rome in Greek, Latin and Armenian. After the publication of Hippolytus' *Chronicon* in 234–35 AD, an anonymous author decided to rework the text, inserting new information and correcting some names and some chronological data. This Greek version, named H_2 by BAUER, is now lost.

H_2 was subsequently translated into Latin twice, and also into Armenian. The earlier Latin translation, known as *Liber generationis II*, is preserved in the → *Chronograph of 354* and continues Hippolytus' *Chronicon* up to 334 AD. The second translation, known as *Liber Generationis I*, was composed before 460 AD. Similarities with the Armenian translation would suggest that the *Liber Generationis II* is a better translation than *Liber Generationis I*.

BAUER records that the Armenian translation of Hippolytus' *Chronicon* is extant in a codex formerly held in the library of the Katholikos at Edjmazin (ms. 102) now housed in Yerevan, Mashtots Matenadaran. The main witnesses of *Liber generationis II* include Paris, BnF, lat. 10910 (8th century) and St. Gallen, Stiftsbibliothek, ms. 133 (9th century).

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UMBERTO ROBERTO

Liber historiae Francorum

(Book of the history of the Franks)

8th century. France. Written between 726 and 737 in Neustria, probably by a layman near

Soissons. For the period up to 584 the author uses the 7th-century abridged version of → Gregory of Tours adding a few details from elsewhere. For the years 584–727 it is more original and uses direct witnesses for the reign of Childebert III (697–711). It is the first history of the Franks to abandon the universal chronicle format. From 736 the text is recast by an Austrasian and this version, known as the *Gesta regum Francorum*, was the source of the → Fredegar continuations. Throughout the whole of the Middle Ages the *Liber Historiae Francorum* was more widespread than either Gregory of Tours or Ps-Fredegar. Among the surviving manuscripts is Brussels, KBR, 4560.

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Text: MGH SRM 2, 1888, 238–328.

Literature: P. FOURACRE & R. GERBERDING, *Late Merovingian France. History and Hagiography 640–720*, 1996. R. GERBERDING, *The Rise of the Carolingians and the Liber Historiae Francorum*, 1987. *RepFont* 7, 266f.

RÉGIS RECH

Liber monasterii de Hyda

[Book of Hyde]

late 14th- early to mid 15th century. England. These prose annals Latin with key passages in Anglo-Saxon and Middle English cover the period from the legendary Albina to 1023. Completed after the Benedictine abbey at Hyde surrendered to Winchester, the text records the history, endowments and privileges of the monastery through kings' reigns from Adulph (Alfred's father, known elsewhere as Ethelwulf) to Cnut. Alfred, regarded as the founder of Hyde, receives the fullest attention and most glorious illuminations with his lineage being traced back to Wodin and his will being given in all three languages. Although partly compiled from earlier and varied sources, such as → Ranulf Higden, → Ralph of Diceto, → John of Worcester (formerly thought to be Florence of Worcester), → Marianus Scotus, → Henry of Huntingdon, → William of Malmesbury, and → Symeon of Durham, it contains much not known elsewhere. The *Liber* is preserved in London, BL, add. ms. 82931, a unique, probably late 14th or early 15th-century incomplete vellum manuscript with floriate illumination which ends mid-word (not a

recent loss) at the end of a page. It was formerly owned by the Earl of Macclesfield and held in the library of Shirburn Castle. John Stow's abridged copy of 1572 survives in London, BL, Lansdowne ms. 717.

See also → *Hyde Annals*.

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Text: E. EDWARDS, *Liber Monasterii de Hyda*, RS 45, 1866. J. STEVENSON, *The Church Histories of England*, 2.2, 1854 [translation of the Stow abridgement].

Literature: A. GRANSDEN, *HWE* 2, 391–92. *RepFont* 7, 267.

GAYNOR BOWMAN

LISA M. RUCH

Liber Pluscardensis

(Book of Pluscarden)

ca 1461. Scotland. This abridgement of Walter → Bower's *Scotichronicon* in Latin and Scots English by an anonymous chronicler is stated by the writer to have been compiled at the request of the abbot of Dunfermline, Richard Bothwell, in 1461. The Valliscaulian abbey of Pluscarden in Morayshire became a cell of the Benedictine abbey of Dunfermline in the late 1450s. Details of the provenance of the chronicle come from the author's prologue and internal evidence, although promised details of authorship at the end of book 6 are missing. SKENE speculated that the writer may have been Maurice Buchanan on the grounds that he was a Scottish cleric who had experience in France and knowledge of Highland culture, all aspects suggested in the writer's account; MAPSTONE, however, points out that Buchanan had died by 1438, and the work is now considered anonymous.

Although the work is an abridgement of Bower's *Scotichronicon*, the writer does introduce some new comments, including a vernacular poem ("A morality representing the state of a kingdom by the figure of a harp") criticizing James II's administration of justice. Of the six manuscripts listed by SKENE, two were in private collections. The other four are Glasgow, UL, Gen. 333 (formerly F.6.14); Edinburgh, NLS, Advocates 35.5.2; Oxford, Bodleian Library, Fairfax 8; and Brussels, KBR, ms. 4628 (formerly 7396). He also mentioned a 16th-century French translation, Paris, Bibliothèque Sainte-Geneviève,

ms. 936. George Buchanan (1506–82) alludes to the *Liber Pluscardensis* in the tenth book of his *Rerum Scoticarum Historia*.

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CHRISTINE MCGLADDERY

Liber pontificalis

530s–mid-9th century. Italy. An anonymous chronological series of Latin notices about the popes from St. Peter until the late 9th century, written in Rome by a series of papal bureaucrats. The first versions of the text were written in the 530s or early 540s in various phases, as a response to the controversial pontificate of Symmachus (498–514). After the 530s, the text was left aside for several decades, to be brought up to date and continued sometime between the 570s and the 640s. Thereafter it was continued during or after the reign of each pope, until the 880s. The authors are thought to have been clerks in the papal bureaucracy, probably either in the *scrinium* or the *vestiarium*. The Lives vary widely in content; the earliest are formulaic, but as they become contemporary they sometimes include extensive narrative history and/or lists of donations to the churches of Rome. The text as a whole emphasizes the orthodoxy of the popes, their involvement in liturgical history, their triumphs over internal and external enemies, and the continuity of the line of St. Peter.

The first person definitely known to have used the *Liber pontificalis* as a source is → Bede, who quotes from it extensively in his chronicle at the end of his *De tempore ratione*, listing events through the year 717. The diffusion of information from the *Liber pontificalis* seems to have been part of the extension of papal activity in western Europe that began in the 730s with the break from Constantinople during the Iconoclastic controversy. Particularly in the Carolingian period the *Liber pontificalis* achieved wide diffusion, and served as the model for histories of other episco-

pal sees and monasteries, which are known collectively as *gesta episcoporum et abbatum*. In the 12th century an attempt was made to continue the *Liber pontificalis*, but there was very little information for the 10th- and 11th-century. Lives, and this later text is not considered to be part of the *Liber pontificalis* proper.

Manuscripts of the *Liber pontificalis* reflect different redactions, corresponding to its diffusion. The earliest surviving manuscript dates to the 680s (Naples, BN, NA IV.A.8). The many other manuscripts, dating from the late 8th to the 15th century, were grouped by DUCHESNE into three main categories. Several of them (class A) contain a version of the text down to AD 715. Another class (B-D) contains the text down to 757, and a third group (class E) contains the narrative to AD 795 or later. The most important manuscripts are Lucca, Biblioteca Capitolare, 490, written in the 790s, which contains the text to AD 715 in one hand, and to AD 795 in a different hand; and Vat. lat. 3764, from the 11th century, which is the only complete manuscript with Lives to AD 891.

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DEBORAH DELIYANNIS

Liber Regiminum Padue

[Chronicon Patavinum]

12th century. Italy. Anonymous prose chronicle which covers Paduan history from 1174 to 1399 and has common sources with → Rolando and the → *Chronicon Marchiae Tarvisinae et Lombardiae*.

The *Liber Regiminum Paduae* (Book of the governments of Padua) survives in several redactions, all going back to 1174, when a fire destroyed all of Padua's government records, including lists of office-holders. The treatment is primitive and

annalistic, organized by year within the framework of podestarie and owing much to earlier versions of the *Annales patavini*. Thus, the *Liber* has strong affinities with the earliest municipal chronicles of the cities of northern Italy, but it often expands its coverage to include descriptions of major events, such as fires, earthquakes, wars, the construction of notable buildings and roads, and miracles. Most versions end with the coming of the Black Death in 1348, but one manuscript, Venice, BNM, Lat. X,69, continues the chronicle to 1399, concluding with a description of the progression of the White Company through Italy.

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BENJAMIN G. KOHL

Liber regum (Book of kings)

1194–1211. Navarre (Iberia). Written in Navarro-aragonese Romance, it contains a brief universal history combined with a genealogy of peninsular kings. The *Liber Regum* extols the early medieval past of the kingdom of Pamplona-Navarre, linking to the other peninsular kingdoms and to the Christian defence of the Peninsula.

The first version exists in folios 26–35 of a codex known as the *Cronicón Villarense* (after its former proprietor, Miguel Martínez del Villar), and currently in Zaragoza (BU, ms. 225). The hand is of the 13th-century French style then common in the Navarrese and Aragonese chancelleries. There are some early additions to the text, which is of particular linguistic interest as it is a very early example of sustained Romance writing.

A second version, known as the *Versión castellana*, dates from 1217–23. A lost Portuguese version was widely known in the 14th century. Amongst the sources for this, arguably the first products of vernacular peninsular prose historiography, are the *Anales Albeldenses* and the → *Crónica de Rasis*. The narration of events is interrupted in the reign of Ramiro II (1134–7).

The *Liber Regum* was one of the principal sources of the → *Libro de las generaciones* (1260), a more extensive version of peninsular and extra-peninsular history, which differs from it principally in the interpretation of the Visigothic period. The *Libro de las Generaciones* also considers Navarre to be the true transmitter and guardian of Christianity, highlighting the role of Sancho el Mayor, King of Navarre 1004–35, and placing Navarre on a similar level to that of Castile, Portugal and France.

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DAVID ALEGRIA

Liber Rubeus

[rerum Faventinorum]

17th century. Italy. Title for a collection of notes, documents, and materials concerning the history of Faenza (Italy, Emilia-Romagna) in no strict chronological order. It draws upon various sources, such as → Tolosanus and some excerpts from an unidentified yet allegedly widespread chronicle of Faenza (*ex Cronica Faventie reperta in multis libris*). Besides local information on Faenza and the region of Ravenna we find episodes of imperial history, including scenes from the lives of Charlemagne, Otto IV and Frederick II.

The manuscript (Faenza, Archivio del capitolo della cattedrale, without shelfmark) was compiled by Bernardino Azzurrini (ca 1540–1620) in the early 17th century; some of the manuscripts he probably used were identified by the editor MESSERI in the Biblioteca Comunale Faentina and the Archivio Segreto Vaticano. Since the usual

title *Liber rubeus* (red book) only points to the material form of the binding of the codex, and there are several other such codices preserved from various times and places, the chronicle ought to be cited with the expanded title *rerum Faventinorum* (concerning Faenza) so as to avoid ambiguity.

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HIRAM KÜMPER

Libro de las generaciones

1260s. Navarre (Iberia). A Navarro-Aragonese-language chronicle of Spain based in part on the → *Liber regum*, the *Libro de las generaciones* is a notable representative of a line of Iberian chronicles independent of the tradition represented by → Lucas of Tùy, Rodrigo → Jiménez de Rada and → Alfonso X of Castile and León. Based on the Navarrese text of the *Liber Regum*, and not on its now lost Castilian revision, the *Versión toledana [castellana] del Liber Regum*, it adds to the basic narration of the *Liber* a host of additional details, of which the most notable is the first full version of the legend of King Wamba (an account of the accession of the Visigothic king with strong echoes of the legend of Cincinnatus) and a version of the *Brut* of → Wace. Although the *Libro* covers Biblical, English and French history, in addition to the Iberian core narrative, there are internal indications of a Navarrese bias in the account given. The *Libro* would subsequently serve as an important supplementary source for the *Cronica d'Espayña* of García de → Egui, and it would also be particularly important in Portugal, where it appears as a source in the → *Livros de Linhagens* and in → Pedro Afonso's *Crónica Geral d'Españha de 1344*. There is one extant manuscript, El Escorial, RMSL, N.I.13.

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AENGUS WARD

Libro Fiesolano (Book of Fiesole)

late 13th, early 14th century. Italy. This Florentine prose history is an anonymous vernacular paraphrasing of the Latin *Legend of the Origins* or → *Chronica de origine civitatis Florentie*, a mid-13th century foundation narrative of Florence. Written when the merchant-led Guelf party had recently come to power, the goal of the *Libro Fiesolano*, like its Latin predecessor, was to establish an antique lineage for the Florentine people and to position them spatially and historically within the story of Europe. The author depicts Florence as the geographical mid-point of Europe, and its inhabitants as the descendants of both the Romans and the Trojans. This dual ancestry was the result of the famous Catiline conspiracy, in which Catiline fled north to the Trojan city of Fiesole following a failed *coup d'état*. He was pursued by the Roman general Fiorino, whose forces ultimately joined with the native Trojan inhabitants, and whose descendants became the Florentines, named after the fallen general. Elements of the *Libro Fiesolano* were adopted by subsequent Florentine historians, including the 14th-century chronicler Giovanni → Villani. The most reliable manuscript source is Florence, BNC, Marucelliano C 300, but nearly 40 14th-century exemplars of the *Libro* are extant, as the work was often copied along with Italian translations of the popular French romance-history collection *Faits des Romains*, commonly called *I fatti di Cesare*.

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LAURA MORREALE

Lichfield Chronicle

14th century. England. A Latin chronicle, written at the cathedral priory at Lichfield (Litchfield), covering years from AD 349 (when Vortigern supposedly ruled Britain) until 1388, preserved in Oxford, Bodleian Library, Bodley ms. 956 (early 15th century) and BL, Cotton Cleopatra D.ix (where it ends in 1381; late 14th-early 15th century). Thomas Chesterfield (d. 1452) had given the chronicle to the cathedral, and his name on his manuscript misled scholars to attribute the part of the chronicle to 1347 to him.

The text indicates that the chronicle was begun in 1323 by Alan Ashbourne. CLARKE found the chronicle of value for information it gives about the deposition of Edward II and the opposition of Londoners to him. The chronicle includes eleven Latin verses listing the 16 major English towns. The cathedral at Lichfield, like York Minster (see → *Chronica metrica ecclesiae Eboracensis* and → John de Foxton), also had wooden tablets on which an account of the foundation of the abbey was written along with the dates of its bishops, and this information and the chronicle itself were incorporated into a later chronicle, *Chronicon Lichfeldense*, completed in 1569, written by William Whitlock (d. 1584), and preserved in another Cottonian manuscript, Vespasian E.xvi and in BL, Harley 3839.

William Dugdale used one of the two Cottonian manuscripts as the basis for excerpts from the early part of the chronicle that he published in the third volume of *Monasticon Anglicanum* (1673), pp. 216–23. Henry Wharton also published excerpts in his *Anglia Sacra* (1691), vol. 1, pp. 421–43. Both Whitlock and Wharton attribute the early part of the chronicle to Chesterfield (as does *RepFont*). The cathedral's tablets with the early history on them were destroyed by Parliamentarians in 1643.

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EDWARD DONALD KENNEDY

Liebenthal, Nicolaus

d. 1516. Silesia. Norbertine in St. Vincent monastery in Wrocław, procurator (from 1487) and prior (from 1513) of this monastery. Author of *Gesta abbatum s. Vincentii*, written in prose, known in two versions from 1487–92 and 1500–06/7. The work describes the history of the St. Vincent monastery from its foundation in 1149 until 1515, including individual biographies of its abbots. Many observations are devoted to legal and economic problems of the monastery. The chronicle is based on documents from the monastic archive. After his death, his work was continued sporadically up to 1686. Liebenthal also wrote list of indulgences connected St. Vincent's, and copied several historical works including Peter → Bitschin's *Chronica principum Poloniae* and Aeneas Silvius → Piccolomini's *Historia Bohemica*, as well as around 1800 documents. Manuscripts of all works and copies of Liebenthal are preserved in Wrocław, Archiwum Państwowe, Rep. 135 D 90 and Rep. 135 D 92.

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WOJCIECH MROZOWICZ

Lilla rimkrönikan

(Little rhyme chronicle)

15th century with continuations to 1520. Sweden. Transmitted together with → *Prosaiska Krönikan* in Stockholm, Kungliga Biblioteket, cod. D 4 a., *Lilla rimkrönikan* has derived much of its material from *Prosaiska krönikan* and like it contains biographies of the Swedish kings from the oldest times to the coronation of Karl Knutsson, thus providing a mythical origin of his reign. It is written in first person narrative form, whereas *Prosaiska krönikan* is written in the traditional third person narrative.

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Literature: *RepFont* 10, 139.

OLLE FERM

Lindau, Johannes

1420/30–1480/83. Poland. First on record in 1455 as the secretary of the Town Council of Gdańsk (Danzig). Author of the history of the Thirteen Years' War (1454–66), fought between the Teutonic Order state and an alliance of the Prussian Confederation and the Kingdom of Poland. Written in Gdańsk from 1454 to 1466 as a contemporary report in Low German prose, the chronicle takes the city's perspective and is one of the most important sources of the history of the conflict. It is based on eye-witness reports and numerous documents to which the author had access. Some important documents are inserted in their entirety. The work has no title but is known by its incipit, *Item uff sant Scholastice tag goben die herrn des ordens den von Danczk das schlos zcu Danczke uber an alle weer und wart gebrochen bis uff den grunt* (on the day of St. Scholastica the lords of the order transferred the castle of Gdańsk without its fortification, which was razed to the ground).

As most of the manuscripts used by the 19th-century editors HIRSCH and TÖPPE are now no longer available, their texts today are the best witnesses for the chronicle. The oldest copy known to them was preserved in a now lost book belonging to Ebert Ferber, which probably contained a collection of chronicles and annals. They postulate that the book was identical to a now lost manuscript from the Dominican monastery in Elbląg

(Elbing) known from other sources. An early 16th-century Latin abstract is also known: *Der grosse alte krig. Epitome bellorum prutenicorum per annos XIII.*

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PIOTR OLIŃSKI

Lindian Chronicle

99 BC. Greece. A Greek inscription erected in the Temple of Athena on the acropolis of Lindos on the island of Rhodes. It is now 2.37 m high, 0.85 m wide, and 0.32 m deep and was found by Danish excavators in 1902 in the nearby Byzantine church of St. Stephen, where it had been used as a paving slab. Although it was called by its first editor a *chronique* and a *Tempelchronik*, he also called it an *ἀναγραφή*, a far more accurate term since it is an inventory or catalogue of forty-two votive dedications given to Athena (as well as, in seven instances, to Zeus, Poseidon, and Heracles) by a variety of mythological and historical figures (e.g. Cadmus, Minos, Heracles, Menelaus, Helen, Amasis, Alexander, Ptolemy II, Pyrrhus, Hieron, and Philip V), as well as three epiphanies given by Athena to the people of Lindos when they appealed to her for assistance. It is not, therefore, a chronicle by any definition of the word, but though the name has frequently been criticized, it is now standard. The inscription's main source of interest in this context is that it cites many earlier Greek historical and literary works, including ten Greek chronicles, eight of them otherwise unknown, which were among the many sources for its catalogue.

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RICHARD W. BURGESS

Lintner, Johann

[Joannes Linturius]

ca 1455–post 1514. Germany. Lower-ranking cleric in Eastern Franconia. To be distinguished from the so-called Monk of Pirna of the same name. Lintner wrote the Latin *Appendix ad Fasciculum temporum Weneri Rolewinck*, one of several continuations of the popular world-historical summary by Werner → Rolewinck.

The *Appendix* is designed in an annalistic way, with annual reports from 1475 to 1514. It unifies a variety of local and regional news. Many reports concerning the east Franconian region are based upon his own experience and information of contemporaries. Records of political events in this region, the empire and further parts of Europe often refer to the reign of Emperor Maximilian I, including consequences for the author's home, and, in addition, to Margrave Friedrich of Brandenburg-Ansbach and other mostly nearby territories. Numerous extraordinary weather events and natural phenomena, catastrophes and curiosities form an integral part of this work. Most reports are quite brief. Events at the Reichstag at Worms in 1495 are narrated in greater detail. Some speeches, letters and poems by the humanist → Jakob Wimpfeling are inserted after the records for 1493. However, Lindner's own statements show no humanistic elements. The appendix appeared in print together with Rolewinck's *Fasciculus temporum*. This seems to be the sole transmission of this work.

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MATTHIAS THUMSER

Lirer, Thomas

later 15th century. Austria. Probably a professional writer the German language, resident in the Vorarlberg. In the closing lines of the so-called *Schwäbische Chronik* (Swabian chronicle) its author calls himself Thomas Lirer, which scholars assume to be a pseudonym, and claims to come from Rankweil, a village in the Vorarlberg district of Feldkirch. Lirer does not state his own occupation; only that his loyalty belonged to the Swabian noble family of Werdenberg. He dates the first handwritten copy of his

work implausibly to the year 1133, obviously in the attempt to give the chronicle historical credibility. His true identity has not been established.

Lirer gathered episodes, or *gar vil mengerley schöner alter Geschichten* (many nice old stories) as he calls them, that were believed to trace the history of Swabia. The exile of the legendary Roman emperor Curio, whose brother Antiochius expels him and his family from Rome because he has converted to the Christian faith, serves as a starting point. The despised ruler settles in Dalfatz; his fifth son Burgundus finally defeats the heathen duke Saturninus in battle and the latter's son Rumulus becomes the first Christian duke of Swabia. What follows in Lirer's chronicle is a loose chain of accounts concerning mainly the history of the local noble families of Montfort and Werdenberg, both supposed descendants of Burgundus. This narrative often has a strongly fictional element, and frequently Lirer feels the necessity to support the accounts by mentioning his sources. Although no explicit dedication is given, he may have written the work on commission of a member of the Swabian nobility or endeavoured to secure patronage by it. The *Schwäbische Chronik* offered a suitable basis to satisfy aristocratic needs of legitimacy and representation.

The chronicle itself is only extant in print. The earliest dated copy originated from the Ulm press of Konrad Dinckmut on 12th January 1486. It was published together with the so-called → *Gmünder Chronik*, and a series of woodcuts illustrate the text. An edition of 1499/1500 containing both works together with a continuation to 1494 focussing on local history of Alsace was published under the title *Cronica von allen König und Kaiseren von Anfang Rom. Auch von viel Geschichten bisz zu unsern Zeiten die geschehen seint*. The final section was a major source for the mid-16th century *Zimmerische Chronik* and other later works.

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MARCO NEUMAIER

Liutprand of Cremona [Liudprand]

d. ca 970. Italy. Liutprand was born into a wealthy and distinguished Lombard family. He enjoyed the patronage of Hugh of Arles in Pavia in his youth and then of Berengar II, who became effective ruler of Italy after Hugh handed control to his son, Lothar, in 945. This relationship, which earned Liutprand considerable status and responsibility, degenerated abruptly after Liutprand's return from his first diplomatic mission to Constantinople (which he began in 949), and during a period of exile from his homeland he entered into the service of Otto the Great, Holy Roman Emperor and King of Germany. Otto became king of Lombardy in 961, after the death of Lothar, and it was at the hands of the new king that Liutprand became Bishop of Cremona. It is largely upon the details narrated by Liutprand in his historical writings that we rely for information about his life. His recollection of the events which surrounded and involved him, however, is often highly subjective and unashamedly partisan.

His earliest work, the *Antapodosis* (completed 962), professes to be an account of the princes and kings of Europe, but its Greek title (glossed by Liutprand as "retribution") gives an indication of its broader purpose as a survey of the workings of natural (or divine) justice. This text was written at the request of Recemund, whom Liutprand had met at Otto's court, and to whom it is courteously dedicated. At the beginning of book 3 Liutprand provides an account of his choice of title, which is explained in part through an allusion to his former patron Berengar II, who is described as having been less of a ruler than a tyrant in Italy (his wife, Willa, is characterised in a similarly uncharitable way). Though its lengthy narrative is rich in historical detail, therefore, the *Antapodosis* is also harshly critical of individuals or groups with whom its author had come into conflict, or whom he deems to have acted unwisely. It is known to have undergone several revisions during Liutprand's lifetime. The complete text survives in only one manuscript (now thought to contain autographic elements), Munich, BSB, clm 6388, the famous "Freising codex"

Liutprand devoted a short biography to Otto the Great (*De Ottono Rege*), which deals with Otto's activities in Italy and his relationship with the duplicitous Pope John XII. Liutprand's

account of Otto's deposition of Pope John is of unique historical significance, but his depiction of the pope is also a superb example of his satirical technique. This text, composed around 965, survives in numerous manuscripts. The only one in which it is named, however, is London, BL, Harley 3713.

In his last historical work, an account of his second journey to Constantinople in 968, Liutprand tells of his visit to Nicephorus Phocas, recalling his own careful justification of Otto's military campaigns to the initially sceptical emperor, who is described in a vividly critical way. This text, the *Relatio de Legatione Constantinopolitana*, does not survive in its entirety. Manuscript: Brussels, KBR, 3094. The only other work of Liutprand's which survives is a single homily.

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STEPHEN PENN

Livere de Reis de Britannie (Book of the Kings of Britain)

probably late 13th to early 14th century. England. This anonymous chronicle in Anglo-Norman prose, previously attributed wrongly to → Peter of Ickham, survives in 10 manuscripts of varied length. The first section of the text runs

from Brutus to the loss of British autonomy with the supposedly simultaneous arrival of Gormund, Horsa and Hengest (not Cadwallader as is more usual); the second from the division of England into five kingdoms to Edward I. The title covers both sections and was accorded by first editor (GLOVER) on the basis of the opening line in manuscript Cambridge, Trinity College, ms. R.14.7 (MS 883): *Ischi come[n]ce le livere de reis de Britt* (Here begins the book of the kings of Britain). FOLTYS has edited it more recently as two separate texts: *Brutus* and *Li Rei de Engleterre*, since two manuscripts lack the "Brutus" section. Manuscript Oxford, Bodleian Library, ms. Douce 115 begins with the prologue from → Wace's *Roman de Brut*. Manuscript Oxford, Bodleian Library, ms. Tanner 195 is a prose adaptation of an excerpt from Wace, ending with the statement that Wace wrote his romance 1150 years after the Incarnation. Among the eight manuscripts that have the second section on the English kings there is considerable variation. Some are little more than lists (BL, Cotton Caligula ms. A.ix; Cambridge, Corpus Christi College, ms. 53); others contain added episodes of traditional, anecdotal history (esp. BL, Cotton Galba ms. E.iii). Independent continuations on the reigns of kings nearer the authors' lives (Kings John, Henry III, Edward I) are common. In one case (Corpus Christi, 53) a Peterborough continuation written ca 1400 was added, ending with the reign of Henry IV (see ROBERTS). A somewhat abridged version of *Le Livere* is written in the margins of the manuscript of the Peterborough (E) version of the → *Anglo-Saxon Chronicle*, Bodleian Library, ms. Laud misc. 636.

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THEA SUMMERFIELD

Livere de Reis d'Engleterre (Book of the Kings of England)

early 14th century. England. Anonymous Anglo-Norman chronicle, largely prose. Survives in two manuscripts: 1) Cambridge, Trinity College, ms. R.14.7 (MS 883), following the "Brutus" section of the → *Livere de Reis de Britannie*, compiled ca 1300, with a continuation to 1306 (the Norwich continuation, previously called the Wroxham continuation); 2) Vatican, BAV, barb. lat. 3528, early 14th century, with a continuation to 1326 added at Sempringham in the late 14th century. After descriptions of Britain's geography, it refers to Brutus and the 102 kings who ruled after him. No details are given; the subsequent rendition of English history moves from taxonomy to anecdotal narration, prophetic visions and meteorological anomalies, based on a large number of Latin sources. Incorporated into the prose account of the reign of William the Conqueror in both manuscripts is the story of the insurrection and miracle of St Wulfstan in Anglo-Norman verse (ca 52 long lines rhyming in couplets). The amount of detail per reign varies: Richard I merits a long account with direct speech and a rhymed couplet, whereas the years 1201 to 1270 are short, annalistic entries only. Considerable interest throughout is shown in dynastic affairs (esp. marriages), but also in relations with France, Ireland, Scotland and the Holy Land. The Cambridge manuscript includes information on events in Norwich, where it was compiled and continued; the Vatican manuscript contains information on the Order of St Gilbert of Sempringham, in the so-called Sempringham Continuation.

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THEA SUMMERFIELD

Lives of Edward the Confessor

11th–13th century. England, France. Several lives of Edward the Confessor were written after the Conquest, some as hagiography, but some of historical importance.

The earliest is the 11th-century *Vita Aedwardi regis qui apud Westmonasterium requiescit*, known as the *Anonymous Life*, preserved in BL, Harley ms. 526 (ca 1100). A Latin prose account with a verse prologue and some Latin verses, it was written shortly after 1066 by a monk of St. Bertin (St. Omer, France), who boasts that he was the first to write the history of those times. He claims to have known some of those mentioned, including Edward's widow, Edith. Although not English, he expresses pro-English sympathies. The first part of the work claims to be history: it was written to honour Edith and her father Godwin and is somewhat critical of Edward, particularly of his association with Normans. The second part, emphasizing Edward's religious life, tells of his miracles.

Vita beati Edwardi, written by Osbert of Clare, prior of Westminster, was completed ca 1138 and is preserved in Cambridge, Corpus Christi College, 161. Osbert is credited with creating further legends about Edward's holy life, intended to promote Edward as a candidate for sainthood. This work is not historically important. It was adapted, however, by → Aelred of Rievaulx as *Vita Edwardi Regis* shortly after the canonization of Edward in 1161 and for the occasion of the translation of Edward's body to a finer tomb in Westminster Abbey in 1163. Aelred gave it political significance by saying that he wrote it to persuade Henry II to imitate Edward's blessed way of life and to suggest continuity between pre-Conquest and post-Conquest times. With Henry "as the cornerstone," Aelred writes, "the two walls of the English and Norman peoples have met." The most widely read account of Edward's life, it survives in at least 30 manuscripts and was the basis for the later lives of Edward. Aelred also wrote about Edward in his *Genealogia regum Anglorum* (1153–54), a work intended to present the pre-Conquest kings to Henry as models of virtue, which thus depicts an idealized Edward as "a gentle and devout man, who protected the kingdom by peace more than by arms". Roger Twysden published the two works in his *Historie Anglicanæ Scriptores X* (1652).

→ Matthew Paris adapted Aelred's *Vita* into an Anglo-Norman verse account of Edward's life, *La Estoire de seint Aedward le Rei*, preserved in a beautiful manuscript, Cambridge, UL, Ee.iii.59 (ca 1236–45; 33 fol.), dedicated to Eleanor of Provence, wife of Henry III. It tells of the kings who preceded Edward and historical events such

as the Danish invasions and the Norman Conquest with its depiction of William as the rightful heir to the throne and Harold, Edward's successor, as a "tyrant...arrogant, fierce and bold". The major source besides Aelred appears to have been Matthew's own *Flores Historiarum*.

Other lives are classified as hagiography: a late 12th-, early 13th-century Latin verse adaptation of Aelred's *Vita*, which was translated into Anglo-Norman verse as *La Vie d'Edouard le Confesseur*, attributed to a nun at Barking Abbey (near London); an Anglo-Norman prose adaptation of the latter; a 15th-century Latin abridged verse version, *Vita Beati Edwardi Regis et confessoris*; a 14th-century Middle English verse translation, part of the *South English Legendary*, as well as three prose versions including one that was possibly a source for the verse version, and two that were added to 15th-century English translations of the *Legenda aurea*, known as the *Gilte Legend* and the *Golden Legend*. There was also a *Vita* in Norse. Editions and manuscripts of these are cited in WALLACE. See MOORE and D'EVELYN for the English versions.

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EDWARD DONALD KENNEDY

Lives of Henry V

ca 1416–46. England. Henry V (1386/7–1422) inspired more biographies than any other medieval English king except for Edward the Confessor. Five 15th-century Latin lives survive and two 16th-century works: one English and one Latin.

The earliest and most important work—the anonymous *Gesta Henrici Quinti*—was compiled between November 1416 and July 1417, probably by a royal chaplain. Divided into 25 prose chapters, it was written to justify and elicit support for Henry V's second campaign against France. It covers events from Henry's coronation in 1413 to the parliament of October 1416, offering an unrivalled eyewitness account of siege of Harfleur and the battle of Agincourt (1415). The text survives in two 15th-century manuscripts: London, BL, Cotton Julius ms. E iv and Sloane ms. 1776 (a copy of Julius E iv). Although it is an original composition, the author refers the reader to a *libro evidenciarum regalium et recordorum* (book of royal evidences and records) for further information on diplomatic relations and foreign affairs, suggesting that he, and possibly his intended audience (probably English and continental), had access to such materials. The *Gesta* was a source for → Elmham's *Liber* (see below) and → Hardyng's *Chronicle*. Thomas Hearne, in his 1727 edition of the *Gesta*, erroneously ascribed it to Elmham (1364–ca 1427).

Elmham produced the second contemporaneous life of Henry, the *Liber metricus de Henrico Quinto* (ca 1418), and a lost prose life based upon the *Gesta*, from which his verse abbreviation was derived. Covering the period 1413–18, Elmham's *Liber* focuses primarily on Henry V's piety and his condemnation of the Lollard heresy, employing anagrams, chronograms, acrostics, word play, and figurative language to obfuscate the text's meaning. The cryptic nature of the work and its religious orthodoxy implies that Elmham wrote for an educated, ecclesiastical audience. It survives in two versions—the shortest probably being the earliest—and is extant in numerous manuscripts, the fullest of which also contains the *Gesta* (Cot-

ton Juliusms. E.iv). It was a source for → Capgrave's *De Illustribus Henricis*, and the chronicles of → Thomas Otterbourne and → John Strecche.

The Italian humanist Titus Livius Frulovisi (fl. 1429–56) was responsible for the third extant biography of Henry V, the *Vita Henrici Quinti* (ca 1437). Posthumously commissioned by Henry V's brother, Humphrey, Duke of Gloucester, to promote the renewal of war with France, and addressed to Henry VI, it covers the entire reign of Henry V, and provides one of the earliest accounts of the years 1418–22. Livius' sources include the Latin → Prose Brut, John Page's verse "Siege of Rouen", and according to KINGSFORD parts of the English → Prose Brut; but much of the material concerning Gloucester and the French campaigns is derived from the Duke himself. Of the extant manuscripts, London, College of Arms, Arundel ms. 12, a contemporary illuminated copy, is of particular importance since it includes Gloucester's arms. Other copies include London, BL, Cotton Claudius ms. E iii and Cambridge, Corpus Christi College, ms. 112 and 285.

The fourth life—the *Vita et Gesta Henrici Quinti*—was written by an anonymous author often referred to as Pseudo-Elmham, because Thomas Hearne incorrectly attributed the text to Elmham in his 1727 edition of the work. There are two versions: the first recension, commissioned by Walter Hungerford (1378–1449), was compiled sometime between 1422 and 1445; the second, written ca 1445–46, was dedicated to Henry VI's physician, John Somerset (d. 1455). Derived primarily from Livius' *Vita*, the narrative concentrates on the years 1413–22. Its unique interpolations for the period 1420–22, particularly the siege of Meaux (1420–21) and Henry V's death, are doubtless based on Hungerford's experience. It survives in several manuscripts, four of which belong to the 15th century (London, BL, Cotton Julius ms. E iv, Royal ms. 13.C.i and Harley ms. 864; and London, College of Arms, Arundel ms. 15).

In addition to the aforementioned lives, three other works are worth noting: the 15th-century Latin *Versus Rhythmici in Laudem Regis Henrici Quinti*, written by an anonymous monk of Westminster Abbey, provides a contemporary portrait of Henry V and his piety; an anonymous English life of Henry V (ca 1513–14), greatly indebted to Titus Livius' *Vita*, was written for Henry VIII; and a Latin life by Robert Redmayne was compiled ca 1574–78.

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SARAH L. PEVERLEY

Lives of Otto of Bamberg

12th century. Germany. Three Latin prose lives of the bishop Otto of Bamberg written in 1140–46, 1151–59 and 1159 respectively.

Otto (ca 1065–1139), who was elected bishop of Bamberg in 1102, served as chancellor to Emperor Henry IV from 1101. He was important as a diplomat during the investiture contest, and was known for his reform of the monasteries in the diocese of Bamberg and his mission in Pomerania (1124/25 and 1128). He was canonized in 1189. Three Latin *vitae* of Otto have survived; another earlier one, the now lost *Relatio de piis operibus Ottonis episcopi Babenbergensis*, often cited in the three surviving *vitae*, has been reconstructed by HOLDER-EGGER.

The earliest authentic *vita* was written probably 1140–46 in the monastery of Prüfening, near Regensburg, which had been founded by Otto himself. The conjecture that the monk Wolfger was its author no longer seems sustainable. According to one tradition, this life was assembled using material from the *Magnum legendarium Austriacum*. Manuscripts: Heiligenkreuz, Stiftsbibliothek, Hs. 12, fol. 308^{vb}–317^{va} (Codex C); Vienna, ÖNB, Codex 336, fol. 390^{va}–401^{vb} (Codex V); Melk, Stiftsbibliothek, ms. 492, fol. 276^{vb}–290^{va} (Codex M) and Zwettl, Stiftsbibliothek, Hs. 24, fol. 299^{va}–307^{va}.

The second and third lives were written in the monastery of Michelsberg near Bamberg, where Otto's relics are kept. The second *vita* was composed around 1151–59 by the monk Ebo of Michelsberg (d. 1163) as a typical example of a life of a bishop. The oldest manuscript is the 15th century Szczecin, Bazylika archikatedralna św. Jakuba, ms. 9. The *vita* by Herbord von Michelsberg (d. 1168) expresses a dialogue between on the one hand the young Herbord, who had entered Michelsberg after Otto's death, and on the other

hand the prior Tiemo and Sefried who by contrast still had seen Otto at Bamberg. Sefried had accompanied his bishop in Pomerania and could describe Otto's mission there in detail. For Herbords *Otto-Vita* the oldest manuscript is Munich, BSB, clm 13087 (fol. 188^r–264^r) from the late 12th century, which also offers a short version of the *Herbord-Vita*. All three surviving texts offer much information not only on the character of Otto and his activity in Bamberg and Pomerania, but also on the political events of the time in Germany and Pomerania. Due to the cult of Otto in Pomerania in the 15th century another Latin *vita* was composed there in verses.

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FLORIAN HARTMANN

Lives of Serbian Kings and Archbishops

[Животи краљева и архиепископа српских]

Between 1324 and 1340. Serbia. Serbian recension of Church Slavonic. This royal chronicle in prose includes the biographies of all Serbian rulers by the Nemanjić dynasty with the exception of its founder, Stefan Nemanja (1109–99). It consists altogether of the biographies of five kings, one queen—which is the first biography of a female ruler, Queen Jelena (Helen of Anjou), wife of King Stefan Uroš I and mother of two Serbian rulers, Stefan Dragutin and Stefan Uroš II—and ten archbishops, as well as the accounts of the installation of three Serbian Patriarchs.

The chronicle has traditionally been attributed to Archbishop Danilo II, Archbishop of the

Serbian Orthodox church from 1323 to 1337. It is quite clear, though, that it was one of his anonymous disciples who organised the separate *vitae* and gave the text its present form. He incorporated some new biographies, including that of his master Danilo II written sometime between 1337 and 1340. While the style of Archbishop Danilo II is clearly lyrical, closer to that of religious poetry, his disciple adopted a chronicle-like narrative style, particularly apt for rendering dramatic scenes.

All the *Lives* follow the same pattern: a theological introduction, followed by the main body containing the historical presentation with some further rhetorical and theological insertions, and a rhetorical conclusion, which could include the miracles attributed to the historical character. The work, thus, can hardly be ascribed exclusively to hagiography, historiography or panegyric rhetoric. It is rather the product of a conscious process of secularization of hagiography to bring its literary forms and tools to the service of the Serbian rulers.

There are three versions of the text, the earliest of which is attested in the oldest manuscript, written in a Serbian recension and dating to the 16th century. Modern editions, however, have been made on the basis of Russian Church Slavonic manuscripts dating to the second half of the 18th century. The oldest extant manuscripts are St. Petersburg, Российская национальная библиотека, Гильф. 55 (dated to 1526) for the Serbian Church Slavonic recension and Zagreb, Nacionalna i Vseučilišna Knjižnica, R 4186 (1752–1760) for the Russian Church Slavonic tradition.

The popularity of this work is attested not only by the number of copies preserved and the literary patterns it set for future similar works in Serbian literature, but also by the fact that it is the only chronicle referred to in Serbian folk epic poetry, where it was known, as it was indeed in later copies, as *Carostavnik* or *Rodoslovi*, the royal or genealogical books.

In late manuscripts the work is sometimes referred to as the *Short History of the Serbian rulers*.

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SUSANA TORRES PRIETO

Livres des faits de Jean le Meingre, dit Boucicaut

1406/7–09. France. An anonymous vernacular account of the life and deeds of the famous marshal of France and governor of Genoa, Jean II Boucicaut (1365/6–1421). The work has been attributed to several different authors, notably → Christine de Pizan, Honorat Durand and Nicolas de Gonesse. It is, however, unlikely that *Le livre des fais...* was written by any of these three. In fact, the biographer does not reveal anything about himself, other than that he is a familiar, and a fervent admirer, of the governor of Genoa.

The text is preserved in a unique manuscript (Paris, BnF, fr. 11432) containing 125 folios, which is possibly an original. The manuscript is unfinished: space has been reserved for numerous miniatures that were never executed. The text itself seems, to some extent, incomplete, as book III, unlike the other three books, lacks an *explicit*. LALANDE and others have proposed that this unfinished character might be due to the marshal's expulsion from Genoa in 1409, after which he was beset by misfortunes: soon after this his only son died and in 1415 he was taken prisoner at Agincourt, dying in captivity six years later. While the author's purpose is to praise Boucicaut, *Le livre des fais...* also contains material of wider historical interest, as it is our only account of such events as the marshal's voyage to the Holy Land with the Count of Eu in 1388–9, his plans for an expedition against Alexandria in 1407, and his naval combat against a Moorish squadron in 1408.

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PER FÖRNEGÅRD

Livros de Linhagens (Lineage books)

13th and 14th century. Portugal. There are three extant Portuguese genealogies: the *Livro Velho de Linhagens*, the *Livro de Linhagens do Deão* and the *Livro de Linhagens do Conde D. Pedro* (for which see → Pedro Afonso). These works, in which the memories of ancestors and family ties are preserved, were written for the greater glory of, and to defend the prestige and the interests of, noble families, stressing therefore their importance as counterweight to the monarchy. The first two genealogies survive in a 17th-century copy of a lost manuscript, Lisbon, Biblioteca da Ajuda, 47–XIII-10.

The *Livro Velho de Linhagens* (Old lineage book, fols. 30–41) is a fragment of a wider text. Of the five parts it originally contained, on the five noblest families of Portugal, we only know the first part and a fraction of the second. It was written around 1286–90 by a monk or clergyman from Saint Tirso monastery on behalf of the monastery patrons, the Riba de Vizela family (particularly count Martim Gil de Sousa), who were connected to the Maia family.

The *Livro de Linhagens do Deão* (Lineage book of the Dean, fols. 1–29) was probably composed in 1337–43 and written in 1343 by Martin Anes for a Dean whose name is not revealed. It echoes the claims of the noble families against royal centralizing policies that were particularly evident in the 1319–24 civil wars. The book has several gaps. It is closely related to the *Livro de Linhagens do Conde D. Pedro*, of which it must have been an important source.

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ISABEL BARROS DIAS

Llibre dels reis francs de Gotmar

ca 940. Catalonia (Iberia). Chronicle of the Frankish kings from Clovis, founder of the Merovingian dynasty, to Louis IV (481–939), in Latin and Arabic versions. According to → Ibn Hayyān (*Al-Muqtabis fi tarikh Al-Andalus* 5), Bishop Gotmar II of Girona, who headed an embassy to Córdoba on behalf of Count Sunyer of Barcelona (September 940), gave the book to the Cordoban Prince Al-Hakam. The book was translated into Arabic. Soon after, in 947–48, → al-Mas'ūdi found it in al-Fustāt (ancient Cairo), and he used it in his work *Murūj adh-dhahab wa ma'ādin al-jawāhir* (The Meadows of Gold and the Mines of Gems).

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DAVID GARRIDO VALLS

Llibre de les solemnitats de Barcelona

(Book of the solemnities of Barcelona)

14th–18th century. Catalonia (Iberia). A town chronicle in Catalan, also known as *Llibre de les solemnitats reials* (Book of the Royal Solemnities), the *Llibre* is a rolling record, begun in 1383 and written as the events unfolded. Written by the clerk of the *Consell de Cent* (Council of a Hundred, the city council of Barcelona), the work records the most important events that happened in the city of Barcelona between 1383 and 1719. The annotations for the last year are in Castilian.

The chronicle originally filled seven volumes, but the first two are lost; the remainder are preserved in Barcelona, Arxiu Històric de la Ciutat, 1G-86–1G-90. The first volume covered the years 1383–1409, the second 1409–18, and the third 1423–57. The notary, Gabriel Canyelles (d. 1449) is the author of the most of the third volume.

The *Llibre de les solemnitats de Barcelona*, together with the → *Manual de novells ardots*, are the sources for the *Llibre d'algunes coses assenyalades* (Book of Some Notable Things), a historical summary of Barcelona written by Pere Joan Comes (1583).

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DAVID GARRIDO VALLS

Lodewijk van Velthem

ca 1270–after 1326. Brabant (Low Countries). First attested in Paris in 1293/94, parish priest in Zichem from 1304, then from 1312 in Veltem (now Veltem-Beisem, near Leuven). Author of a continuation of → Jacob van Maerlant's *Spiegel historiael*, as well as of Arthurian literature.

Lodewijk van Velthem has been characterized as the executor of Jacob's legacy. Commissioned by a widowed noblewoman, Maria van Berlaar, Lodewijk finished Jacob's adaptation of the fourth (and last) part of → Vincent of Beauvais's *Speculum historiale*. Like Jacob, Lodewijk simplified his source for a lay audience, slightly updating it with events up to 1270. Then, having finished the adaptation of the Latin chronicle in August 1315, Lodewijk added in the following year a fifth part to the *Spiegel historiael* relating the history from the election of William II of Holland as King of the Romans in 1248 up to his own time (the election of Pope John XXII in August 1316). He used chronicles and other narratives in Latin and Dutch (e.g. → Jan van Heelu's *Slag bij Woeringen*), but also relied on oral history and his own experience. The lengthy and detailed report on the Battle of Courtrai (1302) is still one of the most important sources about this clash between the French royal army and the Flemish insurgents. Scholars have also paid special attention to Lodewijk's portrait of Edward I of England as an Arthurian enthusiast,

and to his description of the Great Famine, caused by severe weather conditions in 1315.

After some 23,000 verses of recent history—roughly organized as an imperial chronicle—Lodewijk added some 4,500 verses of eschatological visions. Adapting and manipulating sources in Latin (which included Hildegard of Bingen's *Speculum futurorum temporum*), Lodewijk argues that in 1300 a period of transition had started which would lead in 1335 to the End of Times. He dedicated this fifth part to Gerard of Voorne, counselor of Count William III of Hainault, Holland and Zeeland.

Lodewijk's version of the *Spiegel historiael* (part 1–5) has not survived intact, but there is one complete manuscript of the fifth part (Leiden, UB, BPL 14 E, dated around 1325), and also a fragment which is considered as a direct copy of Lodewijk's autograph (Büdingen, Fürstlich Ysenburg- und Büdingsche Rentkammer, Hss.-Fragm. 52). Lodewijk's contribution to the fourth part of the *Spiegel* has only partially survived in Middle Dutch, but there are two 15th-century manuscripts offering a literal prose translation into German, which has not yet been edited.

Lodewijk's name is also attached to a large compilation of Arthurian romances (the so-called Lancelot compilation) and a verse translation of the *Suite-Vulgate du Merlin*. It is not clear whether Lodewijk considered these texts as history or fiction.

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REMCO SLEIDERINK

Lollard Chronicle of the Papacy [The Chronycles of Rome]

late 14th century. Middle English. This is a short chronicle in the Wyclif tradition, but not by him,

apparently composed to counter papal claims to supremacy in matters of temporal jurisdiction. It begins with the 2nd-century popes Alexander and Sixtus and ends with Clement VI in 1304. TALBERT's edition is based on a late 14th or early 15th century manuscript: Cambridge, Emmanuel College, ms. I.4.6). He believes the work was composed ca 1379, near the time when Wyclif wrote *De Potestate Pape*. The other medieval manuscript is New York, Columbia UL, Plimpton ms. 3, dating from 1375–1400, a fragment that includes the first leaf of the chronicle missing from the Emmanuel version. EMBREE's edition shows in parallel the texts in the Columbia and Cambridge manuscripts, and he notes that the Emmanuel version is more fully developed than the Plimpton, which may be closer to the original text. Sources include → Higden's *Polychronicon*, the Bible, patristic literature, Gratian's *Decretum*, → Martin of Opava, and Wyclif's *De Civili Dominio*. TALBERT points to the chronicler's bias toward popular accounts of regal piety and papal horrors and believes he had less interest in summarising Wyclif's ideas. The style is different from the scholastic one employed in Wycliffite tracts. Selected accounts of pious English kings from Higden in the Emmanuel version add weight to the anti-papal argument, although some popes are presented in a favourable light. EMBREE suggests it may have been intended for Lollard preachers.

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RALUCA RADULESCU

London Chronicles

13th–16th century. England. These chronicles represent a large body of writing in Latin, Anglo Norman and Middle English related to the history of London, and were a major influence on 15th century continuations of the English → *Prose Brut* and on historical writing in the 16th century, particularly on the chronicles of John Stow. McLAREN has reassessed their complex relationships and importance for late medieval historiography, revising previous work by KINGSFORD, FLENLEY, GRANSDEN and KENNEDY.

The first attested London chronicle is the Latin *Cronica maiorum et vicecomitum Londoniarum* in the *Liber de Antiquis Legibus* (1274), possibly written by Arnold FitzThedmar, custodian of the city records. The *Cronica* includes what later became standard components of a London chronicle: lists of mayors and sheriffs of London, charters, petitions, letters to and from the king, and other documents of local and political importance. The *Liber* has a continuation, written in part in Anglo-Norman, to the early 14th century. Other early London chronicles are the Latin *Annales Londonienses* (1194–1293, continued to 1316), which draws on the early *Flores Historiarum* (→ Roger of Wendover) with additions about items of local importance, and the Anglo-Norman *Chroniques de Londres* (1259–1343), which uses the Anglo-Norman → *Prose Brut* as a source. These three chronicles form, according to McLAREN, a first group of antecedents to the later chronicles written in English, a group whose content is different from that of the later chronicles, but whose style and use of documents is reflected in them. A second group of antecedents consists of annotated mayoral lists along with occasional entries, such as those found in the *Liber Custumarum* (1321). These appear to be more official than those of the first group.

The earliest London chronicles written in English date from at least 1399 or perhaps from as early as 1370. Those that are complete generally open in 1189 with the accession of Richard I, during whose reign, according to tradition, London's municipal government began. They are annals, giving accounts of events of each year, with the year headed by the names of the city officials for that year and dated from 29th October, when the mayoral election was held. The annals include pragmatic details, such as accounts of weather conditions, price changes and other economic concerns, and accounts of political events that had an impact on the city. The chroniclers attach importance to pageants and processions, such as Richard II's arrival in London in 1392, Henry V's return from Agincourt, Henry VI's coronation and return to London, Margaret of Anjou's arrival and marriage to Henry VI, and Catherine of Aragon's arrival to marry Prince Arthur in 1502. The processions function as images of kingship and ordered rule, and highlight the centrality of London in these events. Emphasis is placed on the theatricality of

the display, and it is evident that the chronicle authors understood how to manipulate the presentation of kings in their accounts. Uprisings, like Jack Straw's in 1381, and Jack Cade's in 1450 are narrated in detail, as are other instances of turmoil and unrest. A few trials, such as Eleanor Cobham's, are included, as well as accounts of battles during the Wars of the Roses, since they present the changing times and allegiances. Joan of Arc receives considerable attention: her role, capture and execution seem to have fascinated the London chroniclers as well as their readers.

Forty-four manuscripts are extant, and of these, sixteen are written in two or more hands. On the basis of manuscript evidence, McLAREN proposes that the extant copies may be grouped into three categories: those that are well organized and carefully written, perhaps for personal use, possibly for sale; those copied professionally that were probably produced in workshops and that drew upon chronicle sources, often the English *Prose Brut* and material from outside London; finally those that are part of larger commonplace books and were probably intended for private use. In fact, the nature of the hands in most manuscripts seems to indicate, according to McLAREN, that they were written by their owners for private use. Although the authorship of most remains anonymous, names of authors appear in some early printed editions or in the manuscripts of the commonplace books into which the chronicles were copied. Examples include London, BL, Egerton ms. 1995 (*Gregory's Chronicle*, attributed in part to a 15th century mayor, William Gregory); Trinity College Dublin, 509 (Robert Bale); London, BL, Harley ms. 2252 (John Colyns); Oxford, Balliol College, ms. 354 (Richard Hill); and Richard Arnold's *Chronicle* (no manuscript extant but he is identified in the Antwerp edition, ca 1503). Also important are the *Great Chronicle of London*, an authority for the reigns of Edward IV and Richard III, and Robert → Fabyan's *New Chronicles*, which combines a chronicle of England and France with a London chronicle. The most recent addition to the list of manuscripts is one that McLAREN discovered and edited in 2002: Bradford, West Yorkshire Archives, 32D86/42. Thirty-nine editions of London chronicles were printed between ca 1503 and 1580.

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RALUCA RADULESCU

Loos, Johannes de

[Jean Peecks]

1459–1516. Low Countries. Benedictine monk and abbot of the abbey of Saint Laurentius in Liège. Author of a Latin *Chronicon rerum gestarum ab anno 1455 ad annum 1514*.

As a monk in an abbey known for its literary tradition, Loos applied himself to literary studies and painting. After 1477, he composed, in imitation of → Jean de Stavelot, a chronicle dealing with the events in the principality of Liège (and also in Brabant) from 1455 till 1514. The first part is an abridged and more literary version of the chronicle of → Adrian of Oudenbosch. The second part (1482–1514) is original. The text as a whole is an adaptation of an earlier work by the same author, commissioned by the prior, omitting the contemporary history of the abbey. The chronicle is notable for the abundant chronological information and clear explanations. It therefore constitutes a source of the utmost importance for the history of Liège during

this period. The conserved manuscript is probably the autograph: Brussels, KBR, 3800–3801, fol. 2^r–47^r.

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NICOLAS MAZEURE

Lopes, Fernão

1380?–1460? Portugal. The first official Portuguese royal chronicler. A middle-class notary by profession, Fernão Lopes had no formal education. Lisbon, where he lived, was probably his birthplace. He went into royal service in 1418 as secretary of King João and the royal heir, Duarte, who about the same time appointed him keeper of the royal archive and entrusted him with writing the chronicles of all Portuguese kings. In the first year of his reign, Duarte confirmed Lopes' official chronicler status. He was a court official for 36 years, serving under three kings. Around 1450 he was replaced by Afonso V as chronicler and four years later as keeper of the archive for reasons of old age. He was still alive in 1459.

We know that Lopes wrote about the first seven kings of Portugal, but no existing manuscripts can be safely identified with that part of his work (see → *Crónica de 1419*). He wrote the chronicles of Pedro (1357–67), of Fernando (1367–83) and of João (Part I, 1383–85, a kingless period, and Part II, 1385–ca 1411) in this order in the 1430s and 1440s. His underlying argument, based on the kinship of the kings (João, the founder of a new dynasty, is Pedro's bastard and Fernando's half-brother), is that the accession of the Master of Avis, later João I, was a logical consequence of the history of the previous 30 years. Besides historical accuracy, Lopes shows scholarly knowledge, rhetorical skill, humour and story-telling talent. No manuscript is earlier than the end of the 15th century or early

16th century. With the exception of the *Crónica de dom João*, Part II, the best manuscripts are characterised by rich illumination on the first page, decorated capitals and margins.

In the *Crónica de dom Pedro*, he extracts episodes from documents and seems to have few narrative sources. There are two pervading themes: justice, which was the king's obsession, and his love for Inês de Castro, whom his father had killed. Towards the end, he strongly condemns Pedro for breaking his promise to forgive her killers and ordering their execution, declaring that *nossa teençom he nom o louvar mais* (we intend not to praise him any more), and in this he keeps his word. The principal of many manuscripts is Lisbon, Torre do Tombo, *Crónicas* 30.

In the *Crónica de dom Fernando*, which is transmitted in the same group of manuscripts, Lopes sees more faults than virtues in the unwise and weak king. His frequent and useless wars with Castile provide the main subject. Almost as important is the story of his passion for his treacherous queen Leonor, which sets the atmosphere for other romantic episodes, unique in Lopes' work. She was generous to all, *mas quanto fazia todo danava, depois que conhecerom nella que era lavrador de Venus e criada em sua corte* (but she spoils everything she did once people realized that she served Venus and had been raised in her court).

Part I of the *Crónica de dom João* runs from the death of Fernando, whose only heiress was married to the Castilian king, to the election of João by the Parliament. The Portuguese resist the Castilian invasion and long siege of Lisbon. The queen, their opponent, seeks an alliance with the Castilian king and most noblemen join them; but later they quarrel and the situation changes radically. As the nationalist opposition grows, the people of Lisbon organize and a cooper asks the rich citizens if they too want the Master as their ruler: *ou dizee que nom querees, ca eu em esta cousa nom tenho mais aventuirado que esta garganta; e quem isto nom quiser outorgar, logo ha mester que o pague pella sua* (or say you don't want it, for all I have at stake here is my throat and whoever refuses to agree to it is sure to have to pay with his).

Part II begins the actual chronicle of King João, but stops half-way through his reign, for reasons which remain unclear. The main episode is battle of Aljubarrota, with a thorough descrip-

tion of previous and subsequent events. Another long tale is that of the Anglo-Portuguese military expedition to Castile, led by the king and John of Gaunt, who claimed the throne. The Portuguese king subsequently becomes an experienced politician and a self-assured leader. There are approximately 40 manuscripts of part I and 23 of part II, the best being Lisbon, Torre do Tombo, *Crónicas* 8, Madrid, Biblioteca Nacional, Vtr. 25–8, illum. (Part I) and London, BL, add. ms. 20946 (Part II; last third is 17th century).

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TERESA AMADO

López de Ayala, Pero

1332–1406/07. Castile (Iberia). High-ranking Castilian nobleman of Trastamaran times, designated ambassador to the Avignon Pontifical Court. His diplomatic activities brought him into contact with French and Aragonese writers who fostered early humanism by translating Latin works. Taken prisoner at the battle of Aljubarrota (1385), he was held captive for two and a half years at the castle of Obidos (Portugal). In 1398, Enrique III appointed him Chief Chancellor of Castile. He authored a long didactic poem, *Rimado de Palacio* and a book about falconry, and also translated several works from Latin including the first three *Decades* of Livy (from the French text of Pierre Bersuire), → Boccac-

cio's *De casibus virorum illustrium*, as well as → Isidore and Gregory the Great. He is best known for his three chronicles.

Crónica del rey don Pedro y del rey don Enrique, su hermano, hijos del rey don Alfonso Onceno. The primitive version of this chronicle may well have been written during (or a little after) the civil war between Pedro, the legitimate successor to Alfonso XI, and his bastard half-brother Enrique de Trastámara. The view that the chronicle was intended to justify Ayala's shift of allegiance from the *Petrista* side to the *Trastámara* party has been largely discredited. This work is zenith of the 14th-century royal chronicle genre in Castile; it is enriched by various accounts of an exemplary nature whose characters, such as the Black Prince (Edward of Lancaster), and Bertrand du Guesclin, reflect the true knightly spirit, and by dramatic stories depicting Pedro's crimes against members of the Spanish aristocracy (including his own wife, the French Princess Doña Blanca). The definitive version (known as the *Vulgata*) was written at the end of the 14th century, and intended to mitigate the warring Kings' cruellest features: it was no longer deemed necessary to attempt any justification for the murder of a legitimate King, and the enthroning of a bastard in his stead (Catalina of Lancaster's marriage to Enrique III ended the feud and joined both royal lineages). Ayala writes as a privileged eyewitness of the political events of the period (1350–79).

Crónica de Juan I. As an eyewitness who was close to the King, Ayala incorporates abundant doctrinal commentaries into his account of the main events and problems of the period (1379–90): the Schism; the succession conflict in Portugal; the subsequent defeat of the Castilian army at Aljubarrota; and the Duke of Lancaster's claims to the Castilian Crown.

Crónica de Enrique III. This only covers the first five years of the reign (1390–95), and mainly narrates the problems of Enrique's minority (he was crowned at age eleven), and noble intrigue in conflict with the regency council. Particularly noteworthy is López de Ayala's concern to vindicate the royal figure as the key to the kingdom's unity.

All three chronicles survive in many manuscripts, and in an abundant printed tradition of the 15th and 16th century. One of the best testimonies is Madrid, Biblioteca de la Real Academia

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JORGE NORBERTO FERRO

López de Roncesvalles, Garcí

d. 1437. Navarre (Iberia). Treasurer of Carlos III of Navarre and member of a powerful family. Author of the *Crónica de los Reyes de Navarra*, added as prologue to his first book of accounts in 1404. The *Crónica* marks an important threshold in the historiography of the kingdom (previously there were only annals and genealogies) and shows a particular critical and moral force of argument. Passages of contemporary interest are included, some of which cite previously ignored rebels. The *Crónica* is thus the first of the great medieval Navarrese chronicles. A further novelty lies in the author himself: a lay functionary entrusted with royal finances, his style is concise, formal and sober. He appears to have composed the chronicle on his own initiative as a guide to the history of the reign for those consulting account books. The chronicle contains the succession of Navarrese kings to 1404–09 and is interspersed with other documentation such as oaths and *acta* of coronations. The glorification of the royal line, especially of the Evreux dynasty, and the legitimation of the reigning king, Carlos III (1387–1325) are paramount. Amongst the principal sources are the *Historia Gothica* by Archbishop Rodrigo → Jiménez de Rada, the *Speculum Historiale* by → Vincent of Beauvais, the *Fuero General de Navarra*, the → *Crónicas navarras* and extensive documentation from the archives of the kingdom. There are 6 complete extant copies of which

Madrid, Biblioteca de la Real Academia de la Historia, 9/5555, Pamplona, Archivo General de Navarra, cód. E-3 and Madrid, BNE, ms. 19613 are the most significant.

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DAVID ALEGRIA

Lorenzo de Monacis

14th–15th centuries. Italy. Born about 1350, following the tradition of his family, he worked in the Venetian chancery with the post of notary. He went on diplomatic missions to Hungary and France, and in 1388 became Chancellor of Crete, where he died in 1428. He was in contact with the Venetian humanist milieu and gained fame as an author of poetic texts in Venetian vernacular and in Latin. His most famous work is, however, the *Chronicon de rebus Venetis* (Chronicle of Venetian events), known also as *De gestis, moribus et nobilitate civitatis Venetiarum* (Of the deeds, customs and nobility of the city of Venice), written between 1420 and 1437. He probably decided to write it on his own initiative and with the evident purpose of celebrating the thousand years of the founding of Venice, which was thought to have taken place in 421. Divided into sixteen books, the work begins with an *excursus* about the history of the city based on the Bible, followed by the founding of Venice, and goes as far as the times of the conspiracy of Doge Marino Falier (1355).

The author compares the history of Venice with the stages in the life of men (infancy, adolescence, etc.) but he still follows the structure of previous Venetian chronicles, organized around the succession of the doges. At the beginning of his work he declares he has used sources preserved in the public archive of Venice and various non-Venetian narrative texts. For example, among the works of the first group we find the

works of Andrea → Dandolo, → John the Deacon, Marin → Sanudo Torsello and the *Venetiarum Historia* and perhaps *Les Estoires de Venise* by → Martin da Canal, while in the second there are the works of → Paul the Deacon, Einhard, → Sigebert of Gembloux, → Gottfried of Viterbo and → Riccobaldo da Ferrara. Noteworthy is the use of Byzantine sources—for example, the works of → Niketas Choniates and of Georgios → Akropolites—which highlights Lorenzo de Monacis’ knowledge of Greek. Moreover he declares that he also made use of oral sources, underlining that this kind of account had been given to him by trustworthy old men. The chronicler often reports different versions of individual episodes, but always endorsing the one which is most favourable to Venice. The themes closest to his heart are the freedom that Venetians had always enjoyed and the defence of Christianity against the Turks. The *Chronicon de rebus Venetis* is preserved in a 15th-century manuscript: Venice, BNM, Manoscritto Marciano Latino classe X n. 143 (= n. 3532).

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LUIGI ANDREA BERTO

Lu rebellamentu di Sichilia (The rebellion of Sicily)

14th century. Italy. Sicilian vulgar. Anonymous town chronicle in prose, probably by an author from Messina, written in the second half of the century. It relates the events that occurred between 1279 and October 1282, immediately before the Sicilian Vespers. Although it contains many historical elements, they are narrated in a romanticized way, focussing on Giovanni da Procida, shown as the main author of the Vespers conspiracy. The chronicle is particularly interesting because of the role of *deus ex machina* attributed to Procida, being the only Sicilian text before

the age of the Martinis to postulate the thesis of the conspiracy, which was expressed more widely and openly by by historians on the Continent, against the thesis of the spontaneous rebellion of the Sicilian people. In the 19th century it was once thought to be a translation from another anonymous chronicle related to Giovanni → Villani but was later considered an independent text, though the date of composition of the original text and its connections with contemporary Continental historical sources are still unresolved. The *Rebellamentu* is preserved in seven manuscripts belonging to two branches of the stemma; the oldest, Palermo, Biblioteca Centrale della Regione Siciliana, I.C.21, which dates to the end of the 15th century, is also known as Codex Spinelli from the name of Prince Domenico San Giorgio Spinelli of Naples, who owned it in the 19th century.

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ROSANNA LAMBOGLIA

Lubbe, Jacob

1430–post 1500. Poland. Author of a Low German family chronicle. Lubbe was born in 1430 in Groß-Lichentau near Marienburg, south-east of Danzig. His parents were farmers, but he apprenticed in haberdashery (small shop-keeping), and joined the guild in 1465, the same year in which he acquired the citizenship of Danzig. He was elected as their guild elder on several occasions, including 1469 and 1473.

Lubbe composed a loosely structured diary-like family chronicle for the years 1465 to 1489, a record of his activities on behalf of the guild combined with such personal elements as a touching note on the death of his daughter Hedwig in November 1474. His notes shed important light on the everyday life of a lower-class merchant family. Only rarely does he include matters of wider

political relevance for the world outside of the city wall. Lubbe's original text is lost, but around 1600, a descendant, the Dominican Martin Gruneweg (b.1562), assembled the loose parts, adding oral reports and creating a cohesive chronicle. The chronicle concludes with a particular emphasis on criminal acts and natural catastrophes. The sole manuscript is in Gdańsk (Biblioteka Gdańska Polskiej Akademii Nauk, ms. 1300).

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ALBRECHT CLASSEN
PIOTR OLIŃSKI

Lübecker Ratschronik

15th century. Northern Germany. Chronicle of the city of Lübeck in Low German, long believed lost, but now rediscovered in Armenia. It was composed by a series of writers commissioned by the city council, who were given access to city documents to aid them in the writing process. This access allowed them to prepare a more detailed chronicle than other Lübeck chroniclers.

The first part of the chronicle, covering the years 1401–69, was written by Johann Hertze, later a city councilman. Hertze seems to have obtained the data for the early stages of this part of the chronicle (roughly 1401–38) from an unknown Latin version of an earlier chronicle written by Hermann → Korner; the data for the rest of this portion came from Hertze's own experiences. After Hertze's death in 1476, the chronicle was taken over by Johann Wunstorp; his portion of the chronicle covers the years 1469–80. The last section, covering the years 1480–2, was written

by Dietrich Brandes. Indeed, it is possible that Brandes continued the chronicle beyond this point, but nothing more has survived. The chronicle is important mainly for its detailed coverage of events in Lübeck. It provides numerous insights into the workings of the council, as well as legal and financial practices then current in the city. Some scholars have also argued that it is important as an expression of Lübeck's self-confidence and awareness of its place in history.

The manuscript was formerly housed in Lübeck, where it was kept with other manuscripts in a compendium, Lübeck, Bibliothek der Hansstadt, ms. Lub. 2^o 1, but was removed from storage for safekeeping during World War II, and for many years was thought to be lost until it eventually turned up in Armenia, in Yerevan, Mashtots Matenadaran.

See also: → *Görlitzer Ratsannalen*, → *Landshuter Ratschronik*, → *Münchener Ratsprotokolle* and → *Zerbster Ratschronik*.

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MARC PIERCE

Luca di Tutto da Panzano

early 1300s–1383. Italy. Florentine patrician descended from a branch of the Ricasoli family and known for his *Libro di ricordanze* (Book of Remembrance), a diary or domestic chronicle written in the vernacular from the 1340s to 1374. He was a noteworthy holder of public office, serving on such important councils as the *Sedici Gonfalonieri* (16 Standard-bearers), the *Dodici Buonomini* (12 Good Men), and the *Priori* (Priors) of the commune. These and other experiences in government from the 1350s and after must have made possible his shrewd commentary on Florentine politics and society. But the *ricordanze* are equally rich in details about Luca's

personal life, including a candid account of his involvement in a vendetta against Carlo Gherardini, of the negotiations surrounding his marriage to Bartolomea di Bindo Altoviti, and of his sorrow over the loss of his daughter Orsa, who died of plague. Taken as a whole, the diary provides rich and varied insights into the attitudes and values of the 14th-century oligarchy of Florence. The autograph is lost but Luca's writings survive in fragmentary form as part of a 16th-century compilation by Vincenzo Borghini (Florence, BNC, cod. II.X.112, fol. 33–38; Florence, BNC, cod. II.X.135, fol. 8–30). His grandson, Luca di Matteo Firidolfi da Panzano, made use of the chronicle when composing his own *ricordanze*.

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FLAVIO BOGGI

Lucas of Túy [Tudense]

13th century. León (Iberia). Lucas of Túy (Tui) in Galicia, was canon of Saint Isidoro of León for many years, and bishop of Túy 1239–49. Therefore he is known as "el Tudense".

His most important work is the *Chronicon mundi*. Inspired by → Isidore of Seville, it begins by relating the origins of the world and ends with the conquest of Córdoba by Fernando III, in 1236. The *Chronicon mundi* is divided into four books, which are preceded by two prologues. Lucas is fundamentally a compiler, combining a range of sources to write his chronicle, which he concluded with his own account of recent events. The work was first published by Mariana (1608) and again by Falque. The most significant manuscripts are León, Real Colegiata de San Isidoro, ms. 20; Madrid, BNE, ms. Salamanca, BU, ms. 2248 and Barcelona, Biblioteca de Catalunya, ms. 1003.

Lucas also wrote *De miraculis sancti Isidori* and *De altera uita*, the latter edited by Mariana and published for the first time in 1612 as *De altera uita fideique controuersiis aduersus Albigensium errores libri III*. Written in the decade between 1230–40 when Lucas was still a deacon, it is a treatise against the Albigensians of León, whose existence is still considered to be in doubt. Sometimes attributed to Lucas are the *Vita Sancti Isidori* and the *Historia translationis sancti Isidori*, which in some manuscripts are accompanied by the *Chronicon mundi*, but the modern consensus is that they are too early to be his work.

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EMMA FALQUE REY

Ludolf of Žagaň

1353–1422. Silesia. Born in Einbeck (Lower Saxony). Graduate of Prague University. Regular canon of St. Augustine in Žagaň. Abbot of the monastery in Žagaň from 1394. Main representative of conciliarism in Silesia. Author of historical and conciliaristic works in Latin.

His main contribution to historical writing is the chronicle of the monastery of regular canons of St. Augustine in Žagaň, entitled *Catalogus abbatum Saganensium*. This title mirrors the construction and historiographical concept of the work, which is organized as a catalogue of dignitaries. It depicts the history of the monastery from its foundation in 1217 up to 1398. Problems of the monastery's past are depicted in a wider context of general and regional history. Special attention is paid to the problems of the church history and the order of regular canons of St. Augustine, particularly to the reform of domestic life in the

monastery. The chronicle is mainly based on documents from the monastic archive. Ludolf's work was continued by five chroniclers, to 1507 by the subprior of the monastery Peter Weynknecht, and then to 1514, 1539, 1605 and 1616 by unknown canons. The autograph is preserved in Wrocław, BU, IV Q 211.

Ludolf's second historical work is *Tractatus de longevo schismate*. It depicts the first period of the Hussite times in Bohemia (up to 1422). The only manuscript copy of the *Tractatus* is stored in Venice, Biblioteca San Marco, cl X 188, before 1466). Ludolf was also the author of the conciliaristic treatise *Soliloquium scismatis* and of numerous sermons. His views were consequently anti-Hussite and conciliaristic.

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WOJCIECH MROZOWICZ

Ludwig von Eyb Sr.

[zu Eybburg]

1417–1502. Germany. Councillor and confidant to Elector Albrecht Achilles of Brandenburg, 1482 hereditary treasurer, 1490 district judge in Nuremberg. Prolific author of works in various genres, most notably two historical works, the *Denkwürdigkeiten* and the *Familienbuch*. (His son Ludwig von Eyb Jr., "zum Hartenstein", wrote a biography of Wilwort von Schaumburg, and also works on the art of war and on tournaments.)

Ludwig's *Denkwürdigkeiten brandenburgischer Fürsten* (Memorabilities of the Princes of Brandenburg), written in German prose shortly before his own death, describes the history of the Hohenzollern family in Franconia and Brandenburg beginning in 1192 with the Burgraves of Nuremberg, proceeding to the enfeoffment with the Mark of Brandenburg in 1415 and ending with the year 1500. The account is concise, sometimes omitting whole periods like the years 1462–70 and 1492–98. Nevertheless Eyb's chronicle remains one of the major sources for Franconian history in the 15th century, drawing a picture of Margrave Albrecht Achilles as model ruler and knight. This work survives in four manuscripts which are almost identical in text, the oldest of which is Bamberg, SA, A 245 I, Nr. 18.

A second work with historical content is Ludwig's *Familienbuch* (Family Book), in which he collected information about his own family in a somewhat loose literary structure. This survives only in a 19th-century copy (Eichstätt, Diözesanarchiv, ms. 125).

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MARTIN PRZYBILSKI

Lüneburger Chronik bis 1414

15th-century. Germany. The *Lüneburger Chronik* (or *Lüneburgische Chronik*), an anonymous Middle Low German town chronicle, tells the history of the duchy of Lüneburg from the victory of Charlemagne over the heathen king Widukind (785) until the author's present in 1414. A clear focus lies on the contemporary political situation: three quarters of the chronicle covers Lüneburg's history from the mid-14th century, following the disputes over succession that were beginning at that time and led to turmoil in 15th-century Lüneburg. An important source is the chronicle of Nikolaus → Floreke. The text is written from the perspective of the Lüneburg city council, to which the unknown author most likely belonged. The most plausible of various ascriptions that have been discussed is to Hinrik → Kule, who was a town clerk from 1399 to 1412 and later a priest of the Johanneskirche. At the time of its composition, the chronicle was obviously intended for the city council only. It often contains complete transcripts of letters, charters and administrative documents. The text obviously met with much interest. By the end of the 15th century, continuations until 1421, 1466, and 1497 (Hans Brunswigk) had been added. Due to their combined transmission, the *Lüneburger Chronik* is often grouped together (and has also been edited together) with the short → *Satechronik*, which however is a clearly distinct and somewhat older text. The original version of the *Lüneburger Chronik bis 1414* is preserved in three manuscripts: Wolfenbüttel, HAB, Cod. 127a Blank. (169); Cod. 474.3 Nov. (175); Copenhagen, Kongelige Bibliotek, NKS 2787 4° (incomplete).

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CHRISTINE PUTZO

Lupus Apulus Protospatharius [Protospata]

12th century. Southern Italy. The so-called *Lupi Protospatae Annales* or *Chronicon*, an annalistic chronicle from Bari, is conventionally known by the author name given in the early

edition of Antonio Caracciolo (*Antiqui chronologi quatuor Herempertus Langobardus, Lupus Protospata, Anonymus Cassinensis, Falco Beneventanus cum appendicibus historicis*, Naples 1626). This work, in Latin prose, offers short entries of events for the years 855–1102, which become better informed in the 11th century, when they provide more abundant information on the figure and on the actions of Robert Guiscard, and on Apulia for the years following his death.

The manuscripts that transmit the *Annales* are divided by D'ANGELO into two groups: the first consists of the Paris, BnF, lat. 6161 and Vatican, BAV, Urb. lat. 983; the second Naples, BN, vindob. lat. 71 and X C 31, as well as the *editio princeps*, to which are linked the manuscripts BAV, reg. lat. 378 and Rome, BNC, Fondo Gesuit. 404. Some manuscripts also transmit the → *Annales Barenses*, with which Lupus Protospatharius's *Annales* and the → *Anonymi Barensis Chronicon* are closely associated. Lupus Protospatharius's *Annales* exist also in medieval Italian translations, transmitted in Madrid, BNE, 8073, Naples, BN, X C 31, and Rome, Biblioteca Accademia dei Lincei, Cors. 39 G 12 and Cors. 44 B 35.

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FULVIO DELLE DONNE

L'vov Chronicle

[Львовская летопись]

16th century. Russia. Chronicle, preserved in a single manuscript (St. Petersburg, Российская национальная библиотека, F.IV.144), first published towards the end of the 18th century by N.A. L'vov on the basis of a manuscript that is now lost.

In its most ancient part the *L'vov Chronicle* uses the → *Ermolin Chronicle*, the → *Muscovite compilation of 1479*, the → *Radziwill Chronicle* and another chronicle similar in content to the → *Trinity Chronicle*. The entries from the end of the 14th century up to 1518 are identical to those in the → *St. Sophia Second Chronicle*, occasionally even offering readings closer to the common source. Amongst the sources of the compilation of 1518, a chronicle may be distinguished that was opposed to the Muscovite secular and ecclesiastical powers. This source was used for the events of 1450–80. It includes in particular the tale of the murder of prince Dmitrij Šemjaka (Дмитрий Шемяка), ordered personally by Vasilij II, and the complete history of the conquest of Novgorod in 1471.

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ALEXEI ALEXEEVICH GIPPIUS

Lydgate, John

ca 1370–ca 1449. England. Benedictine Monk of Bury St Edmunds, Prior of Hatfield Regis, Essex (1423–34). Arguably the most industrious writer in 15th-century England, Lydgate produced a vast corpus of work in English prose and verse, ranging from saints' lives to political poetry, including several works which border on the chronicle genre.

His only prose narrative, the *Serpent of Division* (1422), uses the life of Julius Caesar to tender a powerful commentary on the difficulties of conciliar rule and the perils of civil "division". Written during Henry VI's minority, it accentuates the need for unification and good governance, advising *all prudent prynces* to utilize the text as a mirror for princes and avoid similar conflict. Indebted to Jean de Thuin's *Li Hystoire de Julius Cesar*, the anonymous *Les Faits des Romains*, and → Vincent of Beauvais's *Speculum Historiale*, it survives in four 15th-century manuscripts: Cambridge, Fitzwilliam Museum, McClean 182; Oxford, Magdalen College, Pepys 2006; Cambridge, MA, Harvard University, Houghton Library, ms. eng. 530; and London, BL, add. ms. 48031A (→ John Vale's *Book*). Some scholars have argued for an alternative composition date (1400, 1425–26, 1430s/40s), but the evidence for 1422, slim as it is, is more persua-

sive. The identity of the nameless "master" who commissioned it, is equally debatable; cases have been made for Humphrey, Duke of Gloucester, John, Duke of Bedford, and John Baret of Bury St Edmunds, but all remain unproven.

Of Lydgate's shorter pieces, *The Title and Pedigree of Henry VI* (1426) and *Verses on the Kings of England* (ca 1426) offer interesting examples of officially sanctioned Lancastrian propaganda. The *Title and Pedigree* (IMEV 3808), commissioned by Richard Beauchamp, earl of Warwick, is a translation of a French piece written by Laurence Calot for John, duke of Bedford (ca 1423). Surviving uniquely in BL, Harley ms. 7333, it celebrates Henry VI's inheritance of the dual monarchy of England and France and explains his descent from the *stok and blode of Seint Lowys* (progeny and blood of Saint Louis) for those who dispute his claim. Calot's poem originally circulated with a pedigree of Henry's lineage and one may have accompanied Lydgate's verse.

The *Verses on the Kings of England* (IMEV 3632 and 882) was likewise written to emphasise Henry VI's claim to *two coronas* (two crowns). The original version comprises 15 rhyme royal stanzas, each providing a brief synopsis of the monarchs from William the Conqueror to Henry VI, but several manuscripts contain additional stanzas at the beginning, and after Lydgate's death the text was periodically updated to take into account political and dynastic changes. The later versions therefore include subsequent kings up to Henry VIII's reign. Whilst the historical content is restricted, each recension nevertheless reflects the political interests and propaganda of the period in which it was revised. Of the 43 extant manuscripts, the earliest dateable witness is Oxford, Bodleian Library, ms. Bodley 686 (1429–30; see MOONEY).

Although previously classed as a redaction of Lydgate's piece, the *Anonymous verses on the Kings of England* (ca 1431–48, IMEV 444) is now known to be a separate composition. Extant in 18 manuscripts, it incorporates a number of lines from Lydgate's verses, but is probably not by him. It is usually accompanied by a pedigree and illustrations of the kings (BL, Cotton Julius ms. E.iv) and may have been composed during Henry VI's majority to fortify his image. See also → *Genealogical Chronicles in English and Latin*.

Lydgate's "Verses on Cambridge" is based on Nicholas → Cantilupe's *Historiola de antiquitate... Universitatis Cantebriidae*.

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SARAH L. PEVERLEY

M

Mac Fhirbhisigh, Dubhaltach

[Duald Mac Firbis]

17th century. Ireland. A genealogist, translator and scribe, of great importance for the transmission of earlier Irish chronicle material. He was probably born at Lackan (or Lecan), Co. Sligo, ca 1600. He belonged to a celebrated Gaelic hereditary learned family, and may have been educated, in part, in the town of Galway (where he probably acquired his knowledge of English, Latin and some Greek) and at a Gaelic school conducted by the Mac Aodhagáin family at Ballymacegan, Co. Tipperary. He was one of the last to be trained in such a traditional school. We know almost nothing of his life prior to the year 1643, and indeed all but a handful of the biographical details we possess are derived from incidental remarks in his own writings.

Among his principal works are compilations and transcripts, mainly in Irish though some are in English, as well as translations from Latin to Irish, from English to Irish and from Irish to English. The compilations include a glossary entitled *Dúil Laithne*, 1643; an account of ancient Irish authors, 1656–66; a catalogue of Irish bishops and bishoprics, 1666; and, most important of all, his enormous genealogical compilation, or *Leabhar Genealach*, which was written in Galway in 1645 and 1649–50 (with various additions made in 1653, 1657 and 1664), and an abridged version of his magnum opus, the *Cuimre* (or “Abridgement”), which was penned in 1666.

Among his transcripts are a couple of significant annalistic collections, the → *Chronicum Scotorum*, probably copied ca 1640, and the → *Fragmentary Annals of Ireland* written in 1643. Were it not for his transcripts, neither of these two important historical sources would now survive. Another important transcript was a famous legal tract called *Bretha Nemed Déidinach* which was also penned ca 1643.

His translations include a collection of documents pertaining to the Rule of St Clare, which he translated from English to Irish in 1647. The most notable of his translations from Irish to English was a collection of annals covering the years 1443–68; this was done for the Anglo-Irish antiquary Sir James Ware in 1666 and appears to represent the most substantial extant portion of the → *Annals of Lecan*.

Mac Fhirbhisigh was associated in Galway with the historian John Lynch (ca 1599–1677) and the antiquarian Roderic O’Flaherty (1629–1716); and later in life, in 1665–66, he worked in Dublin for Ware. In circumstances that are now obscure, he was stabbed to death near his home in Sligo by one Thomas Crofton in January 1671.

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NOLLAIG Ó. MURÁILE

Machairas, Leontios

ca 1360/80–after 1432. Cyprus. Royal official and secretary of the nobility. Author of Ἐξήγησις τῆς γλυκείας χώρας Κύπρου, ὁποῖα λέγεται Κρόνικα, τουτέστιν Χρονικόν (Recital concerning the Sweet Land of Cyprus, entitled “Kronika”, which is to say Chronicle) in the medieval Greek Cypriot dialect and in prose.

Machairas came from a Greek family milieu, possibly from Nicosia, with a tradition of serving

the royal and seigneurial Frankish administration, participating in both cultures by way of their education and linguistic abilities. His father was a learned Greek priest, and his three brothers and himself loyally served the crown and the important Nores family in particular. Machairas is also attested on a royal diplomatic mission in Asia Minor in 1432. This background influenced the nature of the chronicle attributed to him. His narrative does not fit well into any of the conventional categories of the Byzantine, Western, or crusader chronicle traditions, and points to the important contribution of the notarial and legal circles to Cypriot historiography; the same tendency is seen in → *Chronique d’Ernoult et de Bernard le Trésorier*, → Philippe de Novare & Gérard de Montréal, → *Anonymous Short Chronicle of Cyprus*, and Georgios → Boustronios.

Using the local Greek idiom and borrowing from many literary genres, Machairas composed a dynastic history of the Lusignan Kingdom of Cyprus that reflects the socio-cultural interaction between Greeks and Franks. It recounts events from the 4th-century visit of St. Helena to the island to the death of King John II in 1458, its focus lying on the reigns of Peter I (1359–69) and Peter II (1369–82). Issues concerning the authorship of and relationship between the recensions are not yet resolved, but to the extent that Machairas can be credited with the paternity of the original text, its composition may be placed between after 1426 and after 1432 (?), with annalistic additions concerning the reign of John II (1432–58) probably by another author. Often drawing on personal recollection, Machairas also mines a variety of written and oral sources, and he makes a point of specifying these; his reliance on documents and the notarial culture in particular means that he consistently provides his text with dates and lists of names.

The chronicle is thus an invaluable source for the history of Frankish Cyprus, despite Machairas’s obvious partiality. It expresses uncompromising loyalty to the Lusignan regime, relating the glory of the dynasty and its fall, caused by the “evil” Genoese and the “infidel” Muslims. It also reveals feelings of common group consciousness between Greeks and Franks, Machairas remaining at the same time a fervent adherent of Greek Orthodoxy. Its multifaceted character, which renders it one of the finest examples of late medieval Greek literature, together with the orality of its narrative technique furnish the text with vividness

and rhythm, enhanced by the insertion of scandalous stories, descriptions of battles, and miracles of saints, as well as Machairas’s own commentary: “Learn then from me what befalls men who love women and believe their words. For women love men furiously; then they try to get rid of them... And they do as the she-bear does: when she is on heat, she fondles her mate, the male animal; and when he has mated with her and she is off heat, then she kills him”.

The chronicle survives in three 16th-century manuscripts: Venice, BNM, cod. gr. VII app. 16 (=1080), fol. 1–225, 226^v–286^v (= old foliation 1–239, 240^v–305^v) (16th century) contains the oldest and longest text, and the only one with first-person references to Machairas and his family; Oxford, Bodleian Library, Arch. Selden, Supra 14 (16th–17th century) and Ravenna, Biblioteca Classense, cod. gr. 187, fol. 1–184 (17th century) preserve a similar shorter version. There is also a late 16th-century Italian translation of the Ravenna text attributed to Diomedes Strambali.

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ANGEL NICOLAOU-KONNARI

Machiavelli, Niccolò

1469–1527. Italy. Diplomat, political philosopher, historian. Born in Florence as descendant of a Guelf family, he studied humanities from 1476 onward. In 1498 was elected secretary of the Ministry of Defence (*Seconda Cancelleria*) and secretary of the Council (*Dieci di pace e di libertà*) of the Florentine Republic. He undertook various diplomatic missions, among them to Louis XII, Cesare Borgia and Pope Julius II. In 1509, Pisa was regained by Florentine militiamen (*Ordinanza*) under Machiavelli's command. When the Medici returned in 1512, Machiavelli was deposed and tortured. All his published works were written between 1512 and 1526, starting with the *Discorsi* (Discourses on the First Ten Books of Livy), a part of which later became his most famous work, *Il Principe* (the Prince). Rehabilitation by the Medici was followed by renewed exile on the occasion of the Sack of Rome in 1527.

Written between 1521 and 1524 by order of cardinal Giulio de' Medici (later Pope Clement VII), the *Istorie fiorentine* narrate Florence's history from the decline of the Roman Empire to the death of Lorenzo il Magnifico. In the *Proemio* Machiavelli declares he will focus especially on Florence's internal history: while Book I gives an overview of Italian history until the 15th century, Books II to IV deal with the commencements of the Communes until Cosimo's return in 1434, depicting the inner struggles between different parties: *se di niuna repubblica furono mai le divisioni notabili, di quella di Firenze sono notabilissime* (if the social conflicts of any republic were important to note, those of Florence are, 568). Books V to VIII tell the internal history under the Medicis until Lorenzo's death (1492) as well as external entanglements.

Major sources are Flavio → Biondo's *Historiarum ab inclinatione romani imperii decades*, Giovanni → Villani's *Cronica* and Giovanni → Cavalcanti's *Istorie fiorentine*. There is no critical assessment of the sources nor can the work be considered a reference book for facts. The focus lies, in keeping with humanistic historiography, on individual characters, portrayed through deeds and fictitious speeches. But Machiavelli's conception of history is a deterministic, cyclical one. Only few exemplary men are able to intervene by means of their *virtù* (virtue). Accordingly, his political theory in *Il Principe* ends by an appeal to the *redentore* (redemptor), supposed to save Italy from barbarian domination, assisted

by a proper army. In the *Istorie*, which remained uncompleted, the loss of virtue in war due to the ruin of nobility is cited as a cause of the decline of Florence, and the rise of mercenaries is a constantly recurring subject. Machiavelli's critical attitude towards the Medici's harmful influence on the liberal order can be perceived even through the eulogies of Cosimo and Lorenzo.

Six manuscripts contain the *Istorie* in Florence, among them some autograph fragments and the luxurious Medicean manuscript Florence, BML, Plut. XLIV, 34. First editions were published by Antonio Blado in Rome and Bernardo di Giunta in Florence in 1532. While the former stresses the universal importance of the work, the latter treats it as a mere chronicle of the Medici family.

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DAGMAR BRUSS

Macquériau, Robert

[Macquériau; Robin de Hôtellerie]

early 16th century. France. Catholic townsman from Valenciennes. Author of an Old French *Chronique de la Maison de Bourgogne*, which presented the history of Europe from the birth of Emperor Charles V in 1500 to 1529, dedicated Philippe de Croy, prince of Soire, marquis d'Arshot. Macquériau was often the eyewitness of the events which are mentioned in the chronicle.

He focusses mainly on the political situation in Europe from the point of view of the Habsburg dynasty. He was especially interested in the papacy, the relationships with the Kings of England and France, the conquest of Hungary by the Turks, the battle of Mohacz in 1526, the birth of Charles's son Philip on 21 May 1527, and the history of the Dukes of Brabant and of Hainaut.

The chronicle exists in two versions. The first, known as *Chronique de Bourgogne*, is found in Brussels, KBR, 5007. The second, edited in 1765 as *Histoire générale de l'Europe durant les années 1527–1529, sous le titre Histoire de la maison de Bourgogne pour trois ans*, survives in Paris, BnF, nouvelles acquisitions françaises 10433. The 1765 editio princeps contained only the account of the years 1500–27. The final part, 1527–29, was published in 1841. A new edition is a desideratum.

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ANNA MICHAŁEK-SIMINSKA

Madius de Barbasanis, Michal

[Miha Madijev]

ca 1284–ca 1358. Croatia. A burgher of the Dalmatian city of Split, and author of a chronicle of important historical events from the area of the Adriatic Sea, Italy, Hungary and the Balkans, entitled *De gestis romanorum imperatorum*. Only the second part of the chronicle is preserved, covering the years 1290–1330. This work contains important information about the history of Split, the war between Trogir and Šibenik and wars conducted by the Croatian ban Mladen. The chronicle also

has a supplement entitled *Suma Historiarum Tabula a cultheis de gestis Civium Spalatinorum, sub brevitate compilata*, which recounts events of the year 1358: the great epidemic in Split, events connected with the activity of the bishop Ugolini and uprising against Venetia, organized in Split and Trogir. There are three manuscripts: Budapest, Országos Széchényi Könyvtár, clmae 440, (14th/15th century); Vatican, BAV, vat. lat. 7019 (anno 1546); and vat. lat. 6958 (mid-17th century). *Editio princeps*: Johannes Lucius *De Regno Dalmatiae et Croatia libri sex* (Amsterdam, 1668)

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ILONA CZAMAŃSKA

Mag Ráidhin, Uighistín

[Augustine Mac Graidin]

d. 1405. Ireland. Compiler of part of the → *Annals of [all] Saints' Island on Lough Ree* and of other mostly lost historical works in Latin and Middle Irish. Our chief source of information on Mág Ráidhin is his obit in a fragmentary collection of annals preserved in Oxford, Bodleian, Rawlinson B 488. We learn from this that he belonged to the community of Augustinian canons based on Oiléan na Naomh (Saints' Island) in Lough Ree, Co. Longford, and the note goes on to declare that he was "an undisputed master of sacred and secular wisdom, including Latin learning, history, and many other sciences", and that he died towards the end of 1405. We are also informed that he was the compiler of the manuscript in which the obit occurs, "and of many other books, including Lives of Saints and histories". One of the latter works which has come down to us is a Life of St John the Evangelist preserved in the 15th-century manuscript known as *Liber Flavus Fergusiorum* (Dublin, Royal Irish Academy ms. 23 O 48)—a colophon tells us that "Uidhisdín Mag Raighin, a canon from Oiléan na Naomh, translated this

Life of Eóin Bruinne [John the Evangelist] from Latin to Irish".

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NOLLAIG Ó. MURAÍLE

Magdeburger Schöppenchronik (Chronicle of the Magdeburg Lay Judges)

1360–72. Germany. Probably compiled by the Magdeburg town scribe Heinrich von Lammesspringe (ca 1325–post 1396). This Low German prose chronicle covers the history of the town of Magdeburg, beginning with its legendary foundation by Julius Caesar and ending in the early 1370s. In annalistic form it presents mainly the events affecting the town as an important part both of the Medieval Reich and of Saxon territory, and also as the capital of the archdiocese of Magdeburg. Although not an official town chronicle in its own right, being rather a hybrid text fluctuating between the genres of chronicle and manual of the town's lay judges (*Schöffenbuch*), it is of semi-official character, having been approved by the members of Magdeburg's lay jury and clearly reflecting their political point of view. The work's general intention is to demonstrate the usefulness of historical knowledge in present-day affairs: the account of events *wat vor in tiden is geschen* (which happened in times gone by) helps to ward off future *leit und ungemak* (suffering and hardship). The author sees the main goal of his work *to vromen der stad* (to be of advantage to the town). The primary audience is therefore to be found in the authorities of municipal self-government, especially Magdeburg's lay judges.

The most extensively used sources in the *Magdeburger Schöppenchronik* are among others the → *Annales Magdeburgenses*, the → *Annales Quedlinburgenses*, the → *Sächsische Weltchronik* and the chronicles of → Ekkehard of Aura and → Martin of Opava. Following the advice of its first author, who recommends that his successors

as town scribe should continue his work and be paid additionally for this task by the municipal authorities, the text has been continued by various town scribes, among them Hinrik van den Ronen and Engelbert von → Wusterwitz for the years 1411–1421 and 1473–1566 respectively. These continuations, the relatively large number of ten extant manuscripts from the late 15th to the 17th century, and the fact that the original Low German text was translated into High German as late as 1565/66 show how influential and widespread the *Magdeburger Schöppenchronik* was in pre-Modern Germany.

The two most complete manuscripts, both 16th century, are in the Anhaltinische Landesbücherei in Dessau: Georg Hs. 234. 8° & Georg Hs. 235. 8°.

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MARTIN PRZYBILSKI

Magnum Chronicon Belgicum [Chronicon Belgicum Magnum]

post-1498. Low Countries. A long Latin chronicle, mainly on the history of the Low Countries, written by an anonymous regular canon of the Windesheim Priory near Neuss. The *Magnum Chronicon* is in fact nothing more than an excerpt of the *Florarium temporum* of Nicolaas → Clopper, regular canon in Mariënhage (Eindhoven), to which the author has added some information on Neuss over the years 1466–75. There are no known manuscripts and the text survives only through the early modern prints by Johannes Pistorius (Frankfurt 1607 and later). There is no modern edition.

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ROBERT STEIN

Magnus of Reichersberg

d. 1195 (12th April). Austria. Augustinian canon at the monastery of Reichersberg. Author of a Latin *Cronica*, often referred to as annals, which continues the *Annales* of Gerhoch of Reichersberg. Gerhoch died in 1169, and this date is usually taken as a *terminus a quo* for Magnus.

Three divergent versions are known by the sigla W1–W3, all of which go back to Magnus. W1 is found in a 17th-century print by Christoph Gewold entitled *Chronicon Monasterii Reicherspergensis in Baioaria* (Munich, 1611), which is based on a Reichersberg manuscript subsequently lost in a fire. W2 and W3 survive in a single manuscript, Graz, Steiermärkisches Landesarchiv, cod. 894 (W2: 1°–56°; W3: 60°–94°), the former entirely and the latter partly in autograph. The chronology and the relationship between the versions are controversial. WATTENBACH proposes W1–W2–W3, FICHTENAU and CLASSEN W3–W1–W2, and SCHMALE W2–W1–W3.

W1 contains at first Gerhoch's *Annales* until 1167 and a life of Gerhoch, followed by Magnus' text until 1194. An important source is an excerpt from the diary of the Passau Dean Tageno (fl. 1184–90) reporting on the third Crusade. Because of the wealth of detail on Reichersberg, W1 can be characterized as monastic chronicle.

W2 runs from the incarnation to 1162 and must be considered as a fragment. Until 1162, it is the most detailed text, especially on the second Crusade.

W3 is the shortest version though it ranges from 2 AD until 1195. Until 1155, the annalistic survey is divided in two columns, on the left church history, on the right imperial history, giving W3 something of the feel of a world chronicle. Matters of local interest, such as documents of Reichersberg and the life of Gerhoch, are consequently excluded from this version, as are the excerpts from Tageno.

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NORBERT KÖSSINGER

Mainz Anonymous

fl. early 12th century. Germany. Jewish author, writing probably in Mainz, close to 1097, but before 1140. Author of a Hebrew prose chronicle on the persecution of Jews in Germany during the First Crusade (1096).

The chronicle of the Mainz Anonymous contains a series of accounts of the persecutions in the *shum*-communities Speyer, Worms, and Mainz. Writing shortly after the events, the author also relied on letters that were sent between the communities. His accounts describe in great vividness the martyrdom of large numbers of Jews (*Qiddush ha-Shem*) as well as their forced baptism and killing by crusaders and Christian burghers. The involvement and actions of bishops, the king, the Christian burghers, and the Jewish community leaders are discussed in detail. Around 1140, → Solomon bar Simson took every bit of text and information of the Mainz Anonymous' report on Mainz, and integrated it into his own chronicle. He copied the Mainz Anonymous' accounts of Speyer and probably also of Worms into a lost beginning of his chronicle. Compared to his model, Solomon was even more interested in the political and social circumstances of the persecution, and he developed further the symbolic and religious interpretation of *Qiddush ha-Shem*.

The copyist of the sole surviving manuscript of the Mainz Anonymous' chronicle (Darmstadt, UB & LB, cod. or. 25), who wrote in the second half of the 14th century, remarks on the truncated nature of his model manuscript and uncertainty about "how much is missing". A textual analysis of Solomon bar Simson's chronicle shows that the missing parts of the Mainz Anonymous'

chronicle could only have included additional accounts of Mainz. The manuscript of the Mainz Anonymous' chronicle contains the accusation of well-poisoning which is a 14th-century interpolation reflecting the accusations against Jews around and since the Black Death. The textual basis prior to the interpolation was an accusation of ritual murder.

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EVA HAVERKAMP

Mainzer Chronik

16th century. Germany. Anonymous High German prose chronicle of the history of Mainz 1454–84 with a clear focus on the struggle between Archbishops Diether von Isenburg and Adolf von Nassau, and on the conquest of Mainz in 1462. It survives in three copies: Mainz, StB, cod. IV, 94; Darmstadt, SA, C 1 C Nr. 87 (expanded); Munich, BSB, cgm 2875 (copied from Darmstadt).

The title *Mainzer Chronik* has also been given to the *Chronik von alten Dingen der Stadt Mainz* attributed to → Nikolaus Reise.

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KERSTIN PFEIFFER

Mair, John

[John Major]

ca 1467–1550. Scotland. Historian, philosopher, and teacher of theology at the Sorbonne (Paris) and later, among other posts, principal of the University of Glasgow and dean of the faculty of theology at St. Andrews; author of *Historia Maioris Britanniae tam Angliae quam Scotiae* (History of Greater Britain, England as well as Scotland; or possibly: Mair's History of Britain...), published in Paris in 1521. It cov-

ers the history of the Scots, the Britons, and the English from their beginnings to the reign of Henry VIII. Mair dismissed as fables the legends concerning the founding of Scotland and Britain and also argued, in opposition to the pro-French policies of some advisors of the young James V, for better relations between England and Scotland. Although he drew upon → Caxton's *Chronicles of England*, he criticized Caxton's "silly fabrications" concerning Scotland's being subject to England. Scotland, Mair believed, should be independent, but a union through a matrimonial alliance would benefit the country. His arguments, although considered sensible by many, were soon overshadowed by the more popular anti-English views of the chronicle of Hector → Boece (Paris, 1526/27). The only edition of Mair's history after 1521 was published in Edinburgh in 1740. No manuscript is extant.

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EDWARD DONALD KENNEDY

al-Makīn

[al-Makīn Jirjis bin al-'Amīd Abū al-Yāsir bin Abī al-Mukārim bin Abī al-Ṭayyib]

AH 602–72 (AD 1205–73). Egypt. A Christian writing in Arabic and author of the universal history known as the *Majmū' al-mubārak* (Blessed Collection). Al-Makīn was descended from a Syrian merchant from Tikrit who came to Egypt in the time of the Fātimid ruler al-Āmir, and his forebears in Egypt included bishops and well-known scribes. Al-Makīn's father, al-'Amīd Abū al-Yāsir (d. AD 1238/AH 636), and later al-Makīn himself, served in the *divān al-jaysh* in both Egypt and Syria. Al-Makīn was imprisoned on two occasions on account of accusations by rivals, and he spent many years in incarceration. Upon his final release, he moved to Damascus, where he spent the rest of his life.

Al-Makīn's *Majmū' al-mubārak*, which remains only partially published, is divided into two parts.

The first covers the period from Adam until the eleventh year of the reign of Herakleios; the second begins with Muḥammad and continues till the end of the reign of al-Malik al-Zāhir Rukn al-Dīn in AD 1260 (AH 658). In the preface to the beginning of the second part of his history, al-Makīn states that his aim is to give a condensed version of the history of al-→ Ṭabarī; it has been suggested, however, that al-Makīn's history is actually a nearly exact copy of much of the *al-Ta'rikh al-ṣāliḥ* of Ibn al-Wāṣil or another work common to both authors. Al-Makīn's history drew upon the chronicle of → Ibn al-Rāhib and was itself in turn used as a source by al-→ Maqrīzī for his *Khiṭaṭ*. The *Majmū' al-mubārak* was also translated into Ethiopic.

All or part of the history of al-Makīn survives in a large number of manuscripts. Thomas Erpe-nius's partial *editio princeps* (Leiden, 1625), containing only the second half of the history, was based on Oxford, Bodleian, ms. Bodl. or. 316. Since the early modern period, partial translations have been made into Latin, English and French.

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JACK TANNOUS

Malaspina, Saba

13th century. Italy. Author of a chronicle of the Kingdom of Sicily in ten books. One of the most important sources for the history of southern Italy.

Malaspina indicates his Roman origin in the explicit of his *Chronica*, in which he declares he is *de Urbe*. Many biographical elements, though, remain unknown, such as the *Studium* where he achieved the rank of *magister*, or the quality of his university studies, and even Rome as his place of birth and the Roman Malaspina family as his family environment are no more than probabilities. He moved to the Kingdom of Sicily after the Angevin conquest and is mentioned as a canon and dean of the cathedral of Mileto (Calabria), of which he was ordained bishop on 12 July 1286 by Pope Honourius IV. He stayed there until the violent Aragonese raid led by Roger of Lauria in

1288–89. He was taken prisoner during the siege of the town, but managed to escape and take refuge in the territories controlled by the Angevins and obtained the post of temporary administrator of the diocese of Larino (Molise). Most likely he went back to the diocese of Mileto at the time of the Figueras armistice (1293–96) between Charles II of Anjou and James II of Aragon, although in 1295 Pope Boniface VIII still confirmed him as spiritual and temporal administrator of the diocese of Larino. He certainly kept the rank of bishop of Mileto until the beginning of 1298 when, probably because of his death between the end of 1297 and the beginning of the following year, another bishop was appointed to the diocese. At any rate, when the hostilities resumed, Malaspina was no longer in Mileto but in Rome, where already in 1283–85 he had been employed as *scriptor* at the papal curia. He died at the end of 1297 or early 1298.

Malaspina's *Chronica* or *Liber gestorum regum Siciliae* (Book of the events of the Kingdom of Sicily) is accurate and certainly based on biographical elements, but above all on first-hand documents from the papal curia. It was begun in 1284 and completed on 29 March 1285. Dedicated to the officials and attorneys who were part of the Curia, it is composed of ten books and it is one of the most important sources for the history of southern Italy for the period between the death of Frederick II of Swabia and the death of Charles I of Anjou. It also pays particular attention to events in the history of the city of Rome. The *Chronica* is preserved in a number of manuscripts, of which only Vatican, BAV, at. lat. 3972 contains the whole work, whereas all the others either have only excerpts or are modern copies of the Vatican codex or otherwise derived from this.

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ROSANNA LAMBOGLIA

Malchus of Philadelphia

[Malchos]

5th century. Byzantium. All we can definitely say of the life of Malchus is that he originated from Syria (perhaps the Philadelphia located near to modern Amman in Jordan) and later lived in Constantinople. He is known as author of a *History* in seven books, bearing the title *Βυζαντιακά* (Byzantiaka) which began at the end of the reign of Emperor Leo I (457–74) in the year 473 and ran to the death of the Western Emperor Iulius Nepos in 480. The text should be regarded as a *History of Emperors*, continuing the work of → Priscus of Panium.

Today the *Byzantiaka* are lost except for twenty-eight longer and shorter fragments. We do not know much about its sources, but apparently the author wrote partly from his own experience. In the surviving fragments, particular attention is paid to the political relation to the Goths during the reign of Zenon. As member of the Greek upper class of Constantinople, Malchus deprecated all concession made by Zenon to the barbarians.

What survives of Malchus' text is transmitted by the patriarch Photios, who read the complete text in the 9th century, in the so-called *Suda*, a Byzantine encyclopedia of the 10th century, and in the *Excerpta de legationibus*, initiated by Emperor → Konstantinus VII Porphyrogenetus. Manuscripts of Photios: Venice, BNM, cod. gr. 450 (10th century) and 451 (12th century); Paris, BnF, cod. gr. 1266 (13th century). *Suda*: Leiden, UB, cod. Voss. F 2 (12th century); Vatican, BAV, cod. gr. 1296 (anno 1205); Venice, BNM, cod. gr. 448 (13th century). *Excerpta de legationibus*: Brussels, KBR, cod. 11301–16 and 11317–21 (both 16th century); Vatican, BAV, cod. palat. gr. 413 and 411 (both 16th century); Munich, BSB, cod. gr. 267 and 185 (both 16th century).

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LARS MARTIN HOFFMANN

Malispini, Ricordano

14th century. Italy. The *Storia Fiorentina* (History of Florence) is attributed to Ricordano Malispini, probably born in Florence from a noble Guelf family, up to the events of 1282. After 1286 it was continued by Ricordano's grandson, Giacotto Malispini. The events narrated in the last 150 chapters correspond, in a more concise form, to those contained in Giovanni → Villani's chronicle. This evident link between the two texts is at the origin of an intense debate that has animated numerous studies: although there are still those who support the priority of Malispini's text, nowadays it is considered by most scholars to be a later copy of Villani's chronicle, to which the author added details and reports of aristocratic Florentine archaeology, based on some unknown 13th-century source, or omitted by the other chronicler. Long reputed to be the first Florentine chronicle written in Vulgar tongue, it should now be re-dated to the second half of the 14th century.

It is composed of 248 short chapters that begin with the subdivision of the world into three parts, and continues with the narration of the founding of the town of Fiesole, the Trojan events, and the founding of Rome. The main source for the whole legendary section, which covers almost a fifth of the work, has been identified in a vernacular version of the → *Chronica de origine civitatis Florentie*, better known as → *Libro Fiesolano* (Book of Fiesole). This first narrative part is followed by

the genealogy of the leading Florentine families, to whom a Roman origin is attributed, and by the fortunes of the town until the division into parties, caused by the killing of Buondelmonte Buondelmonti. From this moment (chapter C.) onwards, the narration becomes more extensive and truthful, as is the case with Villani's chronicle, of which *Storia Fiorentina* is the abridged version, written in a simple and expressive style, although sometimes not clear, in archaic and genuine Vulgar. The most reliable copy of *Storia Fiorentina* is Florence, BNC, 2.4.27.

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VALENTINA DELL'APROVITOLA

Malverne, John

d. ca 1414. England. Benedictine prior of Worcester Cathedral Priory (from 1395) and author of a Latin continuation of → Higden's *Polychronicon* covering the years 1348–81. Written shortly after the death of Thomas Hatfield, bishop of Durham, in 1381 (the last event the chronicle records), Malvern's text is an important source for the reigns of Edward III and Richard II. Although numerous copies of the work survive, only one manuscript—Cambridge, Corpus Christi College, ms. 197A (late 14th/early 15th century)—attributes it to Malvern. Whilst there is no reason to doubt this identification, it incorrectly precedes the short continuation covering the period 1346–48, which is now known to be by a separate, anonymous continuator.

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SARAH L. PEVERLEY

Malvezzi, Iacopo

ca 1380–ca 1454. Italy. Physician from Brescia and member of a family of professionals engaged in many fields (physicians, notaries, lawyers, judges). He practised medicine, although he became a councillor of the Brescia Commune in the second semester of 1427, and again in January of 1428. After many attempts, his request to become a physician paid by the Commune was accepted in December 1433, and this ensured him some financial stability which amounted to an annual pension of 72 *florini*, which he drew till his death. Local histories gives various dates for his death, but he certainly died before 16 October 1454.

Compiled in 1412 while Malvezzi escaped from the plague to Lake Garda, but reworked many times—as can be deduced from its internal discrepancies—and completed only in 1432, when Brescia was already under the rule of Venice, the *Chronicon Brixianum* (Chronicle of Brescia) exists in several copies (Cheltenham, Collection Th. Phillipps, 943, 18th century; Paris, BnF, lat. 5883, 16th century). There are also many copies in vernacular translation, and many continuations, all dating to the 14th century, as well as some manuscript witnesses with different titles (*Storie bresciane*, *De rebus Brixianorum chronicon*, *Chronica Brixiae*), or without the name of Malvezzi.

The *Chronicon* consists of a *Proemio*, rich in biblical and classical references which have the function of explaining and dignifying the foundation of the city, and nine *distinctiones* organized into chapters. It narrates the history of Brescia up to 1332, completely omitting the following years. Although its framework is still medieval, it represents the first significant attempt at giving a chronological and narrative order to the legendary traditions and historical memories of Brescia (GUERRINI), so that it has become a valid source for the descriptions of events relating to the development of communal institutions between the 11th century and 1332.

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ROSANNA LAMBOGLIA

Mamerot, Sébastien

fl. late 15th century. France. Medieval French translator of → Martin of Opava. Originally from Soissons, he pursued an ecclesiastical career as the chanter at the college of Saint-Etienne de Troyes. In 1466, he translated the fabulous history of *Romuléon*, dedicated to his patron, the governor of Champagne and Dauphiné, Louis de Laval, of whom he says he is the chaplain and domestic servant. He also composed *Compendieuse Description de la Terre de Promision* after a voyage to Syria in AD 1488 [Fig. 45].

At Louis’ behest, Mamerot produced a French translation of the Chronicle of Martin of Opava. Completed in 1458, this French version is known as the *Chronique Martiniane*. Manuscript: Paris, Bibliothèque de l’Institut de France, 4933.

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KEVIN TEO KIA-CHOONG

Manasses, Konstantinos

ca 1130–ca 1187. Byzantium. Author of a world chronicle in a sophisticated classical Greek, written (unusually for the Byzantine tradition) in verse. Manasses was a member of the literary circle of the Sebastokratorissa Irene Komnene, the emperor’s sister-in-law. His identity with the homonymous

bishop of Naupaktos is today rejected. He acted as a minister to Jerusalem (ca 1160) and wrote his *Hodioporikon* about his adventures there. He also wrote the (now fragmentary) epic romance *Aristander and Kallithea*.

His most important work is his *Chronike synopsis*, an epic world chronicle of 6733 verses in the so-called political metre, which he wrote in or around 1181. It contains the history of the world from its creation to the end of the reign of Nikephorus Botaniates (1081), but breaks off with the accession of the Komnenos dynasty because, as he asserts, the deeds of the Komnenoi are as an ocean, that he is unable to chart adequately. Manasses does not name his sources but obviously he used a broad variety of texts, among them → Zonaras. The chronicle has been disparaged by modern historians for its lack of original information, nor is Manasses particularly reliable in the facts he does provide, but he was popular with his contemporaries because he related a select number of popular stories from history so vividly, using Homeric images and a rhetorically sophisticated vocabulary.

The great popularity of the chronicle is attested by around a hundred extant manuscripts, among the best of which are Vatican, BAV, vat. gr. 163 (13th century), the Nicosia, Βιβλιοθήκη Αρχιεπισκοπής Κύπρου, cod. 10 (14th century), Vatican, BAV, vat. palat. gr. 124 (14th century) and Athens, Εθνική βιβλιοθήκη, cod. 1207 (13th century). *Editio princeps* with Latin translation Johannes Leunclavius (Basel 1573).

The chronicle soon appeared as a free translation in vernacular prose. This version, known from several manuscripts from the 16th century onwards, has never been edited. Good manuscripts include Venice, BNM, cod. App. gr. VII 20 and Paris, BnF, cod. gr. 1708 (both 16th century).

It was also translated into Bulgarian on behalf of Czar Ivan Alexander (1345–50) and richly illustrated with sixty-nine miniatures. The Bulgarian translation is transmitted together with the → *Bulgarian Short Chronicle*. A sumptuous codex is now preserved in the Vatican (BAV, vat. slav. II), and four other manuscripts are extant. The text of the translation contains some addenda on the history of Bulgaria. The Slavonic chronicle in turn influenced Russian, Serbian and Romanian historical writing, such as the Romanian chronicle of Michael Moxa, 1620.

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STEFAN ALBRECHT

Mancini, Dominic

[Domenico]

15th century (born before 1434, died 1494/1514). England. Italian scholar, perhaps Augustinian friar, who wrote his only prose work, the Latin *De occupatione Regni Anglie per Ricardum Tertium Libellus* (The Usurpation of Richard III), shortly after 6th July 1483 while in England in the service, and at the request, of Angelo Cato, archbishop of Vienne. An account of events from April to July 1483, covering the death of Edward IV, the murder of the princes in the tower and Richard’s seizing the throne, it is preserved in Lille, BM, Fonds Godefroy 129 (16th century). The sources were primarily oral. The only named source is John Argentine, physician to the young Edward V. Much of his information probably came from London merchants of Genoese origin, since Mancini apparently did not understand English, as indicated by his inability to summarize London proclamations and, VISSER-FUCHS observes, his ignorance of English customs and institutions.

The work’s value lies in its eyewitness accounts, such as recollections of popular reaction to the fate of Edward V: *Non paucos homines in lacrymas et fletus prorupisse vidi, cum eius memoria fieret postquam a conspectibus hominum est amotus, et*

jam suspitio foret esse sublatum (Many men burst forth into tears and lamentations when mention was made of him after his removal from men’s sight; and already there was a suspicion that he had been done away with) and comments on the *imperitum vulgus* (ignorant crowd) who believed Richard to be honest. ARMSTRONG commends Mancini for objectivity in not using historical data as “a pretext for ethical reflection”, as well as for “brevity, select material, and sober style” and “clarity and lack of ambiguity”. GRANSDEN mentions his humanist interest in psychological motivation, derived from Latin texts, and the factual content and rational analysis of cause and effects, derived from the newsletter genre. His work probably did not reach an audience much beyond Cato and his circle and humanists like Erasmus and Thomas → More.

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RALUCA RADULESCU

Manetho

3rd century BC. Egypt. An Egyptian priest, Manetho wrote a history of his native land in Greek (Αἰγυπτιακά, *Aegyptiaca*), based on both Egyptian and Greek texts. The work is lost, but some fragments are known from Flavius → Josephus and Christian chronographers (→ Julius Africanus, → Eusebius of Caesarea). The work’s main thread was a list of kings from the earliest rulers (the gods) to the latest (until just before Alexander’s time), but it contained also a variety of narratives (prophecies, tales, historical accounts). Other writings, now lost, on religion and natural history also circulated under the name of Manetho.

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LAURA MECELLA

Mannelli, Amaretto di Domenico

fl. 1300s. Italy. Florentine magnate whose family was traditionally based in the Oltrarno by the Ponte Vecchio in the parish of S. Felicita. Amaretto is generally credited with the authorship of the vernacular *Cronachetta*, a universal history of the world reaching from the Creation up to the reign of Emperor Henry VII (d. 1313), although some scholars have preferred to see his role as the mere compiler or copyist of the text. The codex in which it survives in Florence (BNC, *Panciaticchiano* LXV, fol. 41–100) carries a closing inscription with the name Amaretto and the date 30 August 1394 (*Chonpito da me Amaretto a di XXX agosto 1394*); the opening line, meanwhile, reveals that writing began on 21 July of the same year on the eve of the feast of Mary Magdalene, the saint to whom the Mannelli family chapel in S. Felicita was dedicated. But the identity of the writer is contested owing to a later note in this manuscript, dating to 1471, that gives the work to a certain Amaretto di Donino who spent time in Valencia. Questions of authorship aside, the text is obviously a compilation from other sources given the extent of the carefully recorded facts, which range from the exploits of the military heroes of ancient Greece to chronological listings of the names of Roman emperors and popes.

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FLAVIO BOGGI

Mannyng, Robert, of Brunne

14th century. England. Author of an English verse *Chronicle* (modern titles: *The Story of England*, and most recently, *Mannyng's Chronicle*) in the *Brut* tradition, completed 15 May 1338 in 24,304 lines of Middle English verse.

The *Chronicle* consists of two discrete sections: I: the history of the Britons, based on → Wace's *Roman de Brut*, 15,946 lines in octosyllabic couplets (Noah-Brutus-Cadwallader, AD 689); II: the history of the English, based on → Pierre de Langtoft's *Chronicle*, 8,358 lines in long lines with

four to six stressed syllables each, with occasional, and from about line 1700 consistent, internal rhyme (Cadwallader to death of Edward I, 1307). It survives in two manuscripts and a fragment: London, Inner Temple Library, Petyt ms. 511, vol. 7 (complete); London, Lambeth Palace Library, ms. 131 (lacks a number of folios and ends imperfectly in the reign of Richard I, at line II, 4974); and a fragment of 175 lines (Oxford, Bodleian Library, ms. Rawl. D 913).

As a canon of the Order of St Gilbert, whose main house was at Sempringham, Mannyng may have combined his literary activities with his duties as the hospitarius in charge of the guest house. He was an experienced translator from French, having earlier translated, in an adaptive way, William of Wadlington's *Manuel des Pechiez* into free flowing English (*Handlyng Synne*, begun 1303). When translating the *Chronicle* he adopted the same approach, providing a faithful translation interspersed with authorial comment, interpolation and explication. In his Prologue, Mannyng is unusually informative about himself, his sources and the need to observe certain standards of form, recitation and language to achieve maximum intelligibility for a wide English-speaking audience. As an author he explicitly places himself in the tradition begun by → Geoffrey of Monmouth and continued by Wace and Langtoft. Having been requested to translate Langtoft's *Chronicle*, he discards Langtoft's first section and uses Wace's version instead, since he finds it more attractive. He prefaces Wace by adding a two-way genealogy linking Brutus to Noah and the fall of Troy. Mannyng enhances the story of the Saxon invasions and the efforts made to convert the invaders to Christianity with interpolations about saintly early Christian kings.

For the history of the English, Mannyng used the Langtoft manuscript BL, Royal ms. 20.A.XI, or a manuscript close to it. He followed Langtoft closely and skillfully, adding material on Richard Lionheart from the Romance of Richard in the Auchinleck manuscript (Edinburgh, NLS, Adv. ms. 19.2.1) as well as much anecdotal material from oral and written sources. He consistently tones down Langtoft's contempt of Saracens and virulent hatred of the Scots. Sections where Langtoft switches from Anglo-Norman to Latin, or from poetry to prose, are integrated by Mannyng into his rhyme scheme and rendered in English. The so-called political songs retain their form and dialect with occasional couplets added.

Although previously regarded as an English rendering of Langtoft, the work rewards study in its own right.

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THEA SUMMERFIELD

Mansel, Jean

1400–ca 1473. France. A functionary of the Burgundian court. Author of *Fleurs des Histoires* in two versions, and *Histoires Romaines*. Around 1446–51 Mansel composed the *Fleurs des Histoires*, a vast universal history in three parts covering the Old Testament, the lives of Christ and the Virgin, and lives of selected saints with secular history reduced to interludes. He completed the *Histoires Romaines* in 1454 (Paris, BnF, Arsenal 5087–88) incorporating the whole of the *Faits des Romains* (Deeds of the Romans), with long additions on Caesar's campaigns based on Pierre Bersuire's translation of Livy. Around 1464, either Mansel or an anonymous redactor undertook a second version of the *Fleurs* in four volumes, including revised versions of the Old and New Testament sections, separated by a section on Roman history (incorporating his own *Histoires Romaines*), and continuing with contemporary history (based on Jean → Wauquelin's translation of the *Annales de Hainault* of → Jacobus de Guisia) up to 1467. Mansel's compilation shows little originality; besides Wauquelin his secular history depends heavily on the → *Grandes Chroniques de France*, which is altered to support Burgundian claims. The two redactions survive in nearly fifty manuscripts, many of them illustrated. The first version is found in sets such as Brussels, KBR, 9231–32, but there is no complete set of the second, and there is no complete edition of either.

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MAUREEN BOULTON

Manual de Novells Ardits

(Book of news)

1390–1839. Catalonia (Iberia). The *Manual* is a Catalan town chronicle, written originally at the office of the *Racional* (Exchequer Office) of Barcelona. The *Manual de novells ardits*, also known from the 16th century as *Dietari de l'Antic Consell Barceloní* (Report of the Old Town Council of Barcelona), was begun in 1390 by Jaume Clarumunt, and is composed of 49 volumes (Barcelona, Arxiu Històric de la Ciutat, 1B.XXV). In the strict sense the Catalan word *ardits* means "artifices, ruses", but here it has the sense of "news". The chronicle records daily events in the city. The *Manual de novells ardits* was used as a source for the writing of the → *Dietari de la Generalitat de Catalunya*.

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DAVID GARRIDO VALLS

Manuel d'histoire de Philippe VI de Valois

14th century. France. This chronicle of the world from the Creation to 1328 in French prose was most likely written by an unknown Dominican friar at the request of a *grant baron de France* (great lord of France), who has remained unidentified despite Couderc's unfounded conjecture

that this lord was King Philip VI. The first version dates from 1326–28 (ca 20 manuscripts) with the second version just a little later ca 1330 (ca 10 manuscripts). Up until 1250, it draws essentially from the Bible, → Peter Comestor's *Historia scholastica* and → Vincent of Beauvais' *Speculum historiale*; the sources for the sections after 1250 have not yet been discovered. Composed by the same author, the second version differs only by a new prologue and a few additions. Even though it is only a compilation, it enjoyed considerable success, as indicated by the number of manuscripts, but also by the fact that a large portion of its first version was inserted into the *Roman de Renart le Contrefait*. The *Manuel* was partially translated into Latin by Guillaume Sagnet. The most interesting manuscripts are for the first version Vatican, BAV, regin. lat. 700 and for the second Paris, BnF, fr. 19477. There is no edition.

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LAURENT BRUN

Manuscript of Anholt

15th century. Low Countries. A compilation of chronicles in German and Dutch surviving in one unique manuscript: Anholt, Fürstlich Salm-Salmsche Bibliothek, Schmitz 42, written probably in the third quarter of the century. Although probably written by two hands, the compilation forms a uniform group, both in terms of its content and of its layout.

The compilation contains eleven works: a history of the popes, chronicles on the bishoprics of Cologne, Liège, Utrecht and Münster, a history of the Emperors, and chronicles on Guelders, Holland, Brabant, Mark and Cleves. With the exception of the history of the Emperors and the chronicle on Brabant, each work begins with a pen drawing in which a coat of arms is added.

The compilation can be dated after 1453, as one of the chronicles mentions the marriage between Adolf of Cleves and Beatrix of Portugal in that

year. Because the individual works are written in different language forms, it is unlikely that the anonymous writers of the compilation are the original authors of all the chronicles. According to MEISTER, the compilation was commissioned by the Duke of Jülich. According to NOORDZIJ however, it was written in the context of the court of Guelders.

The compilation consists of:

1. fol. 1–42 *De paeuse of Cristum*. A verse chronicle of popes until Leo IV. Source: → Jan van Boendale's *Der leken spieghel*.
2. fol. 49–56 *Coroniken van den biscopen van Coelen*. A chronicle of the bishops of Cologne until 1358. Source: → Levold von Northof's *Catalogus archiepiscoporum Colonensium*.
3. fol. 60–74 *Gesten der biscopen van Ludick*. A chronicle of the bishops of Liège until 1247. Source: Aegidius Aurevallensis' *Gesta pontificum Tungrensium, Traictensium et Leodiensium*.
4. fol. 75–90 *Croniken van den biscopen van Utrecht*. A verse chronicle of the bishops of Utrecht until 1378. Source: → *Catalogus episcoporum Ultrajectinorum*. The author also shows interest in the history of Guelders.
5. fol. 91–106 *Coroniken van den biscopen van Monster*. A chronicle of the bishops of Münster until the end of the 14th century. Source: → Florenz von Wevelinghoven's *Chronik der Bischöfe von Münster*.
6. fol. 111–212 *Gesten der Roemschen biscopen ind keyseren*. A chronicle of the Emperors until Frederick II. Source: → Martin of Opava's *Chronicon summorum pontificum atque imperatorum Romanorum*.
7. fol. 214–222 → *Cronijck van Gelre*. A chronicle of Guelders until 1437. Source unknown. There are similarities with the *Brabandsche Chronyk*.
8. fol. 223–4 *Coronijck van Hollant*. Enumeration of the counts of Holland until 1404. Source: *Die heren ende vrouwen van Hollant*.
9. fol. 226–31 *Cronijk van Brabant*. There are two continuations of this chronicle in other manuscripts. The first continuation runs until 1430. This version, entitled *Korte rijmchroniek van Brabant* is edited by Serrure. The second continuation runs until 1441. It is entitled *Vanden hertoghen ende heren van Brabant*, contains the chronicle running until 1441. Source: *Cornike van Brabant*, or *Korte rijmchroniek van Brabant*.

10. fol. 232–41 *Coronyck van der Marka*. Chronicle of Mark until the middle of the 14th century. Sources, Levold von Northof's, *Chronicon comitum de Marca et Altena* and *Genealogia domini Engelberti comitis de Marca*. The chronicle is followed by a genealogy of the French kings, because Richarda von Jülich, the wife of count Engelbert III of Mark, was related to the French dynasty.*
11. fol. 241–2 *Croniken der hertoighen Cleve*. Chronicle of Cleves until 1453. Sources unknown. The chronicle shows similarities with the anonymous *Chronicon de genealogia, successione ac rebus gestis comitum ac postea ducum Clivensium*, written in the same period.

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AART NOORDZIJ

Manuscript patrons and provenance

1. Patronage; 2. From Classical to Medieval Patronage; 3. Ecclesiastical patronage; 4. Lay patronage

1. Patronage

A patron is usually an influential person who supports, commissions, and purchases the work of an artist or writer. Patrons can be individuals (such as kings, princes, aristocrats) or corporate entities (churches, political parties, cities, or universities). In the Middle Ages, patronage was a fundamental institution for arts and sciences in general, and for history-writing in particular. TYSON correctly observes that, "[s]ince in the Middle Ages there was no bookbuying public in the way which we know it today, medieval literary production depended on patronage for its very existence" (1979, 216–17). The success of the medieval patronage system was mainly due to the mutual benefits for all the parties involved. On the one hand, historians looked to a patron for material support, encouragement, publicity, and fame by association with a public figure. On the other, patrons were keen on being regarded as liberal benefactors, and expected texts written under their aegis to memorialize their glory and importance (TYSON 1979, 104). The name of the patron was generally mentioned in the dedication, prologue or epilogue of the chronicle (e.g. Joan I Navarre's name appears in the first lines of → Jean de Joinville's *Life of Saint Louis*). Portraits of medieval patrons have been included in manuscripts throughout the Middle Ages, but they become much more frequent during the late Middle Ages (also in Joinville's chronicle: see Louis X's portrait, Paris, BnF, fr. 13568, fol. 1). Moreover, sponsorship of chronicle manuscripts allowed patrons to have a certain degree of control (from mere supervision to outright manipulation) over the historical, sociopolitical, and ideological content of the text. Additionally, since parchment, scribal labour and ornamentation (illuminations, miniatures, gilding, and bindings) were relatively expensive, even the visual aspect of the chronicle could glorify the power and affluence of the patron.

2. From Classical to Medieval Patronage

The roots of the institution of patronage can be found in Antiquity (HOLZKNECHT, 6–20). In classical Greece and Rome, it was customary for princes and aristocrats to sponsor the activities of writers and artists. For instance, the resourceful Roman politician Gaius Cilnius Maecenas (70–8 BC) was also a patron of the new “Augustan” poets. Over time, his name has become a byword for patronage of the arts, also known as *maecenate*. But classical patronage tended to be, as HOLZKNECHT puts it, “sporadic, unorganized, and individual”. Moreover, it was almost exclusively of the lay sort. In contrast, the first centuries of the Christian era witnessed the steady rise of ecclesiastical patronage. Thus, the first medieval “historians” were often clerks commissioned by a dean or a bishop to write a history of the local abbey. But with the emergence of new political structures after the collapse of the Roman Empire, lay sponsorship of history-writing started to reclaim its lost ground. It should also be remembered, however, that the borderline between ecclesiastical and lay patronage was not always clear-cut, for medieval monks, scribes, and → illuminators often worked for both types of patrons.

3. Ecclesiastical patronage

One of the consequences of the steady rise of Christianity and of its privileged status in the Roman Empire after the reign of Constantine I was the emergence of Christian historiography. This new type of historiography blended classical influences with a historical perspective inspired by the Bible and Christian theology, according to which time was essentially the linear progression of a divine plan. As Christianity spread rapidly within the boundaries of the classical world, historians were quick to develop a universal approach toward history. For many Christian writers, history was not supposed to be just the history of a country, but the history of all mankind in its progression toward salvation. Also in contrast to Greek and Roman historians who were not loath to use oral sources, Christian historians preferred the reliability of written sources such as the Bible and other texts. This new historiography became so appealing that many early medieval monaster-

ies started allocating resources to scribes or writers of historical texts.

Naturally, the involvement of the church constituted a *sui generis* type of patronage, as history-writing was usually part of a monk's daily duties, along with prayer, farming, or cooking. However, the church did play the role of patron in so far as it often provided for its historians' various needs: food, parchment, ink, study materials, an avid readership, and last but not least, authority. It should be remembered that the first major historians of the Christian era were almost all part of the ecclesiastical establishment: → Eusebius, author of the *Historia ecclesiastica*, was bishop of Caesarea; Gregory, who composed the *Historia Francorum*, was bishop of Tours (see → Gregory of Tours); → Isidore, who wrote a *Historia de regibus Gothorum, Vandalorum et Suevorum* and a *Chronica maiora*, was archbishop of Seville; and finally, → Bede spent his entire life at the monasteries of Monkwearmouth-Jarrow in Northumbria, where he wrote several works (*Historia ecclesiastica gentis Anglorum* and the *Historia abbatum* among others) at the request of the bishop Acca of Hexham.

By the end of the first millennium, monastic *scriptoria* had gradually become commonplace all over Europe, which naturally generated a dramatic increase in the output of chronicles, annals, and other historical texts. In some *scriptoria*, entire teams of monks were diligently writing chronicles, compiling or translating annals from other monasteries, or adding a finishing touch to lavishly-decorated manuscripts. This is the climate which led to the composition of texts such as the → *Anglo-Saxon Chronicle*, the → *Annales regni Francorum*, the → *Annales Mettenses Priores*, the → *Annales Bertiniani*, the → *Annales qui dicuntur Xantenses*, the → *Annales Fuldenses*, and the → *Annales Cambriae*. Some monasteries, such as Monkwearmouth-Jarrow, St. Albans, and Canterbury in England, or St. Denis in France, became specialized in the composition and compilation of historical texts. Moreover, chronicles had become so popular that royal houses started co-sponsoring their production, which led to the emergence of a mixed (ecclesiastical and lay) patronage.

4. Lay patronage

The increasing involvement of kings, aristocrats, and other laymen in the production of historical manuscripts is due to the fact that, as CHRIS GIVEN-WILSON observes, chronicles came to be regarded as “competent and creditworthy records which not only ought to be, but were consulted about matters of the highest significance” because chronicles “proved” things [GIVEN-WILSON, 73].

During the first millennium, lay and mixed patronage had reached its zenith at the time of the Carolingian renaissance. After the millennium mark, lay and mixed patronage started to regain their importance in the late 11th and early 12th century. A first reason for this phenomenon is that from the late 11th century, large numbers of European kings and aristocrats embarked on military expeditions to the Holy Land, and many of them wished their exploits to be written down and remembered by posterity. Secondly, the kings' and aristocrats' growing desire to be educated led to an increased demand for various types of history (*chansons de geste*, romances, chronicles) in a vernacular that they could listen to at the court. Thus, entire royal and aristocratic families from north-western Europe became involved in the patronage of historical manuscripts. The Flemish family of Saint-Pol, for instance, commanded the translation of the → *Pseudo-Turpin* from Latin into French, and probably also the → *Chanson d'Antioche* (see WOLEDGE & CLIVE, 25–34, and STANGER, 214–229). Another illustrious Flemish family, the rulers of Béthune, were the commissioners of the texts written by the so-called → *Anonyme de Béthune*.

In England, the Plantagenets and their courtiers commissioned numerous historical works. → Gaimar's *Estoire des Engleis*, for instance, was written for Constance Fitzgilbert, the wife of a Lincolnshire gentleman who was close to King Henry I and Queen Adeliza (LEGGE, 679–87). A few other important historical texts, such as → Wace's romances of *Brut* and *Rou*, together with Jordan → Fantosme's chronicle and → Benoît de Sainte-Maure's *Roman de Troie* and *Chronique des ducs de Normandie*, were most probably written under the aegis of Henry II and Eleanor of Aquitaine (for diverging opinions on this issue, see HASKINS, 71–77, LEJEUNE, 5–57, SCHIRMER and BROICH). In France, the → *Grandes Chroniques de France* were written by → Primat, → Guillaume de Nangis, and other scribes at the abbey of Saint-Denis on

the initiative of Matthew of Vendôme, but kings Philip III and Louis IX were also among the patrons.

Lay patronage gained even more ground during the fourteenth century, as most major European courts had become involved in the patronage of historical texts by that time. In early fourteenth-century England, Henry de Lacy commissioned → Rauf de Boun to write *Le Petit Bruit (Brut)*, a history of the world from Brutus to his day. Nicholas → Trevet's *Cronicles* were written under the aegis of Mary of Woodstock, daughter of Edward I. It is well-known that Jean → Froissart began his career as a chronicler and poet under the auspices of Philippa of Hainault, queen of England. Froissart, who was born in Hainault, had close ties to the aristocratic families of this region. His own mentor, → Jean le Bel, was working for Philippa's uncle, Jean de Hainault. Later in his career, Froissart's historical work was supported by two other patrons, Robert de Namur and Guy de Châtillon. The Châtillons hailed from the Hainault as well, and together with the Avesnes they were the most important sponsors of history-writing in the Hainault. They were at the origin of numerous historical works, from Watriquet de Couvin's numerous *dits* to Jean le Bel's *Chronique (Vraye hystoire du proeu et gentil roy Edowart)*.

In France, Charles V was an avid manuscript collector, and his personal library at the Louvre, which contained approximately one thousand volumes (an impressive number for that time), is a proof of his passion for books (see DELISLE). The French king also commissioned translations of historical works, such as Jean Golain's French version of → Bernard Gui's *Flores chronicorum*, Guido delle Colonne's translation of *Historia trojana*, and Simon de Hesdin's translation of Valerius Maximus. Other significant translations were → Jean de Vignay's *Miroir historial* (the French rendering of → Vincent de Beauvais' *Speculum historiale*) and the *Chronique de Primat* (or *Chronique de Saint Louis et de Philippe III*), both of which were commissioned by Philip VI's wife, Jeanne of Burgundy. The ruling house of Burgundy itself played an important part in the patronage of the arts and historical texts during the late Middle Ages. → Christine de Pizan's *Le livre des Fais et bonnes meurs du sage roy Charles V*, for instance, was written for Philip the Bold. But it was Philip the Good who institutionalized the Burgundian patronage of history-writing by

appointing George → Chastelain as first official *indiciaire* (historian) of the court in 1455. Chastelain's successor was his own disciple and fellow *grand rhétoriqueur*, Jean → Molinet, author of *Chronicles* and numerous other works (see DOUTREPONT).

Thus, medieval patrons played a vital part in the production of historical texts and manuscripts. But identifying these patrons nowadays can sometimes be a difficult task, especially when they are not specifically mentioned in the text. According to TYSON, the following elements are needed in order to establish the identity of the patron(s): "dedication, mention of the author of payment, record of payment, praise of the patron, introduction of epilogue addressed to him, internal evidence such as structure or treatment of the subject matter, existence of a presentation copy, illumination, and, most important of all, a statement by the author that he was asked to write the work" (1979, 184–5). Modern-day medievalists are interested in the identity of medieval patrons and the provenance of the manuscripts because these data can provide invaluable information on various aspects of the chronicle, such as the ideological agenda that lay behind the composition of the text, its target audience, and its sociopolitical and cultural context.

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CRISTIAN BRATU

Manuscript production in England

Chronicle manuscripts in England were produced no differently from most other books. They were codices with no prescribed *mise-en-page*, such as there was for glossed Bibles or law texts.

Before the Conquest, only a few monastic libraries (Monkwearmouth-Jarrow, Canterbury, Nursling, York), and a slightly larger number of cathedral libraries (Abingdon, Durham, Exeter, Glastonbury, Peterborough, Salisbury, Winchester, Worcester) were able to sustain scriptoria for creating new copies and for writing new books (see LAPIDGE, 24–42, 44–48). English book production, at first geared towards the needs of missionaries in the German-speaking areas, slowed once Charlemagne established libraries and scriptoria on the Continent to meet his empire's needs; and it slowed further in the course of the Viking raids of the ninth century (LAPIDGE, 44–5).

Despite the renewal of manuscript production during the Benedictine Reform of the tenth and eleventh centuries, only → Bede's *Historia* and the → *Anglo-Saxon Chronicle* were reproduced as records of English history before the Conquest. The *Anglo-Saxon Chronicle* was begun before the Conquest as royal genealogies, then expanded to

include notable events. It was continued at several houses after the Conquest, at Peterborough developing into a chronicle of the abbey that was kept until 1155. Chronicles specifically about monastic institutions emerged after the Norman Conquest, partly to preserve the English past but also to protect the privileges and properties of religious houses under Norman rule. Whereas pre-Conquest chronicles seldom introduce other documents, post-Conquest chronicles are calculatedly dotted with charters, some forged, that supported the religious houses' claims.

At first typically compiled in Benedictine houses, then later by other orders, by professional scribes, by secular clergy, and by lay clerks, chronicles tended to be modest local productions. The mode of production is outlined by the anonymous compiler of the *Annales Prioratus de Wigornia* (see → Worcester Annals), which end in 1377; he prescribes that the house chronicle be made out of notes taken annually on a blank folio that is to be kept at the end of the chronicle; then at year's end, a monk appointed to the work would enter into the chronicle the events, deaths, etc. that were most worthy of saving for posterity; then he would discard the notes and insert a new blank folio (*Annales Monastici* 4:355). Confirmation of this is found in → John of Salisbury's observation in the *Historia Pontificalis* that in church archives he had seen *rerum memorabilium subnotationes* useful for future chroniclers. No scriptorium was necessary for chronicle writing, but the most prolific producers of chronicles were larger houses with regular scriptoria, especially those near London such as St. Albans and Bury St. Edmunds, where well-informed travellers—sources of gossip and current events—tended to lodge before and after visiting court.

St. Albans is a unique case. Its chronicle-writing tradition began with a copy of the chronicle of → Ralph of Diceto made there in 1199 while Ralph was still living, and which was continued annalistically down to 1210 (Thomson 1985, 1:71–2). → Matthew Paris's *Chronica Majora*, *Historia Anglorum*, and *Gesta Abbatum* laid down the basis for the St. Albans chronicles that were continued through to Abbott John Whethamstede in 1465. Whereas chroniclers are characteristically anonymous, a list of the continuators of Matthew Paris's was drawn up by Thomas Walsingham ca 1400 (*Chronica majora*, 2:303). Nor did the impetus for writing chronicles at St. Albans come solely from within the abbey itself. Henry III per-

sonally ordered Matthew Paris to document the celebration of the Feast of Edward the Confessor in 1247 when he saw Matthew in attendance (*Chronica Majora* 4:644–5). Being close to London, Matthew was well-connected: his network of informants stretched into the Exchequer and possibly Chancery (VAUGHAN, *Matthew Paris*, 14, 17–18).

If the extent of St Albans' tradition is atypical, its custom of adding to the house chronicle over several generations is the norm. Chronicles were routinely grafted onto existing histories to provide a broad context for local concerns. For example, → Geoffrey of Monmouth was the basis for the *Bruts*, which in turn was the basis for the → *Anonimale Chronicle* done at St. Mary's Abbey, York; → Symeon of Durham's the *Libellus* (Durham, Cathedral Library, ms. A.IV.36) was supplemented in his autograph manuscript by the chronicles of → Geoffrey of Coldingham and Robert → Graystones, and in another manuscript by William → Chambre; Ranulf → Higden's *Polychronicon* was supplemented in other manuscripts by the chronicles of Henry → Knighton (ca 1395) and → Adam of Usk (d. 1421).

Few English chronicle manuscripts were illustrated. Exceptions include the Chronicle of → John of Worcester (fl. early 12th century) in Oxford, Corpus Christi College, ms. 157, where for example fol. 383 depicts scenes from the life of Henry I (GRANSDEN 1:pl. vi), and of course the manuscripts of Matthew Paris, whose richly illustrated texts were such a source of pride to the abbey that they were brought out for important visitors to see. For more on this, see → Illustration cycles.

Because they were chronologically organized, chronicle manuscripts did not need to be equipped with the kinds of searching devices such as topical indices that are found in other kinds of texts. The symbols used by Ralph of Diceto in the margins of his *Abbreviationes chronicorum*—for example, an upward pointing sword for entries *de regibus anglorum et ducibus normannorum* (London, Lambeth Palace ms. 8, fol. 1^v; MORGAN and THOMSON, plate 16.1); Matthew Paris's imitations of them as part of his larger pictorial programme is probably due to Matthew's own unusual visual proclivities. His autograph of the *Historia Anglorum*, now London, BL, Royal 14.C.vii, used shields, mitres, crosses, and other emblems in the margins to indicate nobles and clergy in the text (GRANSDEN 1: pl. ix). Later, Higden separated

his own contributions from the rest of the *Polychronicon* with the *signum* "R" and inserted his name in an → acrostic; in his translation of Higden, John Trevisa marked his additions "Trevisa" (GRANSDEN 2: pl.ii, showing San Marino CA, Huntington Library, ms. HM 132, fol. 32); and the *Eulogium historiarum* (mid-14th century) uses the symbol D to indicate the compiler's opinions. However, these authorial self-identifications mainly indicate the emergence of authorial voices and personae in fourteenth and fifteenth century writing.

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MICHAEL TWOMEY

Manuscript Utrecht, Gemeentearchief, VII F 5

15th century. Low Countries. A compilation manuscript containing chronicles of different principalities of the Low Countries, dating from the 1480s, probably written in Utrecht. It begins with a world chronicle, which starts mid-sentence, with Christ making water into wine, and runs until 1477. There then follow chronicles of the lords (*heren*), prince-bishops and dukes of Holland,

Cleves, Utrecht, Gelria, Cologne, Flanders, Brabant and Liège. Some of the chronicles are known from other sources. Though most are short and as such of a more modest interest, the combination shown here is very interesting, because it shows the historical horizon of people living in the Low Countries. Comparable collections are seen in the 1480 edition of the → *Fasciculus temporum* by Jan Veldener and in the → Manuscript of Anholt. The Utrecht gemeentearchief-manuscript is composed as follows:

1. p. 1-99 *World chronicle until 1477*
2. p. 105-111 *Die Hollandsche heren*
3. p. 112-116 *Die Cleefsche heren*
4. p. 117-144 *Die bisschopen van Utrecht*
5. p. 145-155 *Die Ghelresche heren*.
6. p. 157-167 *Die bisschopen van Coelen*
7. p. 169-178 *Die graven van Vlaenderen*
8. p. 179-184 *Die hertogen van Brabant*
9. p. 185-204 *De bisschoppen van Luik*

The fifth item, *Die Ghelresche heren*, is closely related to the *Tractatulus* of Johannes → Cluys.

There is no edition of this manuscript, and no noteworthy scholarly literature.

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ROBERT STEIN

al-Maqrīzī

[Taḳī al-Dīn 'Abū al-'Abbās 'Aḥmad ibn 'Alī ibn 'Abd al-Qādir al-Maqrīzī]

ca 766-845 AH (1364-1442 AD). Egypt. An Islamic historian born in Cairo to a family of Syrian origin on his father's side. His father and grandfather were Hanbalite, but he was raised in the Hanafite school, which was the school of his relatives on his mother's side. Later on, at the age of 20 and after his father's death, he passed to the Shāfi'ite school for personal reasons. Educated as a traditionist, he started his public career as a secretary in the chancellery of state, a position he had to leave in 1390, though he may have resumed his work there in the following years. He then occupied several administrative and religious posts. Some time after 1420, he retired from his public functions and devoted his time to the writing of History.

Al-Maqrīzī is renowned as one of the most important historians of the Islamic civilization, second only to his master → Ibn Khaldūn. The appearance of older sources and recent research has forced scholars to revise their judgments in this respect. Al-Maqrīzī is now esteemed highly for having saved from oblivion entire sections of the history of Egypt by giving access to contemporary sources which are otherwise lost. His work as a historian, usually compared to that of a mere compiler, must be re-evaluated in the light of his numerous preserved autograph manuscripts, among which the most useful are his notebooks (autograph manuscript in Liège, BU, 2232). However he is often criticised for his carelessness in indicating his sources.

Al-Maqrīzī is the author of several works (chronicles, biographical dictionaries) dealing with the history of Egypt since the Muslim conquest. His agenda was fixed at an early date as he planned to divide the whole period into three books:

1. *ʿIqd Djawāhir al-asfāt fī mulūk Misr wa-l-Fustāt* (The Necklace of the Jewel Case Regarding the Rulers of Misr and al-Fustāt), a history of Egypt from the Muslim conquest up to the arrival of the Fātimid dynasty (969), unfortunately lost.
2. *Itti'āz al-ḥunafā' bi-akḥbār al-a'imma al-fātimiyyīn al-khulafā'* (The Edification of the True Believers in the History of the Fātimid Imam-Caliphs), a history of the Fātimid dynasty probably written shortly after 1411 (autograph manuscript of vol. 1 in Erfurt/Gotha, Forschungs- und Landesbibliothek, ms. orient. A 1652). This is the only medieval monograph volume wholly devoted to the history of Egypt under the Fātimid rule, hence its importance for modern historians working on that period, though in his other works, significant parts deal with that dynasty too. This chronicle retraces the history of the Shi'ite dynasty which ruled over Egypt after its conquest in 968 until its fall in 1171, taking as starting point its appearance in Ifriqiyya (Tunisia). The data is presented according to the chronological succession of the reigns inside which the division into years is followed. This work would be even more valuable if al-Maqrīzī had systematically indicated his sources for each piece of information.
3. *al-Sulūk fī ma'rifat al-duwal wa-l-mulūk* (The Path to Knowledge of Dynasties and Kings),

a history of the Ayyūbid and Mamlūk dynasties started well before 1430 (autograph manuscript of vol. 1 in Istanbul, Süleymaniye kütüphanesi, YC 887). The author starts his history with the year 1171 during which Salāḥ al-dīn (Saladin) took over the power from the Fātimids in Egypt, establishing his own dynasty (the Ayyūbids) until its replacement by the Mamlūks in 1250. Al-Maqrīzī proceeded with recounting their history until a few months before his death (1441). For the older period, he obviously relied on earlier sources which he failed to mention. The technique he used consisted of mixing several reports into one, rewriting the whole in his own words. As for the contemporary sections, recent research has shown that he mainly relied on → Ibn al-Furāt until 1400-01. After that year, he was already active as a historian and mainly depended on information he had collected himself. This last section is precious for the details that drew his attention.

To these works, he later added: *al-Khabar 'an al-bashar* (The History of the Mankind), a general history of the world (still unpublished, autograph manuscript of vols. 1, 3-6 in Istanbul, Süleymaniye kütüphanesi, AS 3362, Fatih 4338-41); *Imtā' al-asimā' bi-mā li-l-rasūl min al-abnā' wa-l-aḥwāl wa-l-ḥafada wa-l-matā'* (The Delight of the Ears with the Children, Conditions, Offspring and Personal Belongings of the Messenger), a history of the Prophet (autograph manuscript of vol. 1 in Istanbul, Süleymaniye kütüphanesi, ŞAP 1847).

4. *al-Mawā'iz wa-l-i'tibār fī dhikr al-khitat wa-l-āthār* (Admonitions and Reflections on the Quarters and Monuments), a topographical history of Cairo and Egypt in general he started after 1405 (autograph manuscripts of the first draft in Istanbul, Topkapı Sarayı, Ahmet III 1405 and 1472). Though mainly dealing with architectural history, the book proves also useful for the social and urban history of the capital and the dynasties that contributed to its expansion. The charge of plagiarism raised against him after his death, namely that he copied the draft of one of his colleagues who worked on the same subject, seems to have been confirmed. Nonetheless, this work remains of tremendous importance given the numerous sources, most of them now lost, he could consult.
5. *al-Tārīkh al-muqaffā al-kabīr* (The All-Comprehensive History), a biographical

dictionary devoted to all the persons who lived or passed by Egypt from the Muslim conquest until his birth. It was never completed; sixteen volumes were found in draft form at his death, of which the equivalent of 9,6 volumes are preserved. It neatly completes the data for the latest periods available in his historical works. Autograph manuscripts in Leiden, UB, or. 1366, 3075, 14533; Paris, BnF, ar. 2144.

6. *Durar al-'uqūd al-farīda fī tarādjīm al-a'yān al-mufīda* (The Incomparable Pearl-Necklaces of the Useful Biographies of Notable Men), a biographical dictionary of his contemporaries started after 1413. Though organised as a dictionary, this work provides important data on rulers and officials besides the more classical scholars. Partial autograph manuscript in Erfurt/Gotha, Forschungs- und Landesbibliothek, ms. orient. A 1771; complete manuscript copied on the autograph in Mosul, al-Djalili private collection.

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FRÉDÉRIC BAUDEN

Marago, Bernardus [Bernardo Maragone]

ca 1108/10–1188. Italy. Judge, notary, and diplomat from Pisa. Author of the *Annales Pisani*. From the mid- to late 12th century, Maragone was a politically active and well-respected member of Pisan society who served his home town from 1150 until his death around 1188. Records survive in which his contemporaries comment on his personality, which is exceedingly rare in this period. These reveal that he was viewed by his city compatriots as a kind family man and loyal friend. He was elected Pisa's *Provisor*, or judge for the *Consules Justitiae* (judicial council) in 1158, a post he subsequently held a total of twelve times.

The *Annales Pisani* are a Latin work tracing the history of Pisa from the time of Adam until the author's day, with additions, possibly by the author's son, Salem, after 1182. The narrative progresses in a roughly chronological fashion from Adam's time until 1154, after which point the work jumps randomly from one year to another, indicating that Maragone composed it sporadically when he had pertinent documents at hand. Maragone used such widely-known chronicles as → Eutropius and → Bede as sources for the *Annales*, but also referenced local historical works, including a now lost Chronicle of Pisa detailing the names of the late 11th-century bishops, and the *Gesta Triumphalia per Pisanos facta de captione Hierusalem...* (Triumphant deeds of the Pisans in the conquest of Jerusalem...), which recounted Pisa's role in military conflicts such as the First Crusade.

The oldest manuscript copy of the *Annales* is Paris, Bibliothèque Arsenal, N, I, 110, from the latter part of the 12th century, with later exemplars now housed at Pisa, Archivio di Stato, Ronciana collection, mss. 344 and 352, and Pisa, Archivio Capitolare, ms. 105.

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Laura MORREALE

Marcellinus Comes

6th century. Constantinople. An Illyrian courtier of Justinian composed a Latin continuation chronicle of → Jerome first to 518 and then to 534.

Under the influence of *consularia* (s.v. → *Consularia* and *fasti*) he abandoned Eusebius/Jerome's chronological structure of regnal years, Olympiads, and years from the birth of Abraham and substituted instead consuls and indictions. His major identifiable sources for the early part of his chronicle are → Orosius, a recension of the → *Consularia Constantinopolitana* to 387 and a continuation of this down to the early years of the 6th century. (a related source was used in the → *Chronicon Paschale* to 468), a recension of the → *Consularia Italica*, and Gennadius' *De uiris illustribus*. MOMMSEN used four manuscripts (Oxford, Bodleian Library, ms. auct. T II 26, 6th century; St. Omer, BM, 697, 10th/11th century; Udine, Bibliotheca Archivescovile, Octavo 13, 13th century; and Paris, BnF, lat. 4870, 14th century), though there are others of the 12th, 15th (the majority), and 16th century. The chronicle was recommended by → Cassiodorus in his *Institutes*, and it was later used by → Jordanes, early Irish chroniclers, and → Bede.

The *Additamentum ad Marcellinum* is a continuation of the second edition of Marcellinus' chronicle written ca 550 or later, and covers the years 534–48, where the text breaks off in mid-sentence. Although CROKE believes the continuator wrote in Constantinople, the author's sources of information and his focus are fundamentally Italian.

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RICHARD W. BURGESS

Marchionne di Coppo Stefani [Baldassarre de' Buonaiuti]

1336–85. Italy. A civic chronicler who was prominent in the political life of the Florentine commune, participating in its ruling councils, advising on financial matters, and representing its interests in diplomatic missions to such places as Bologna in 1380 and the court of Wenceslas IV in 1381. At the end of his life Marchionne completed the vernacular *Cronaca fiorentina* (Chronicle of Florence) which, following a brief description of the creation of the world, treats the history of his

city reaching from its foundation to 1384. As well as providing an account of what had happened in Florence, especially from the 1340s onwards, the writer offers his own deeply felt views; both the moral tone and municipal patriotism of his opinions are inspired by the example of Giovanni and Matteo → Villani.

Marchionne's active involvement in government must have made possible his rich and accurate narrative about political affairs and communal policy. A case in point is the information given on the Florentine military operation against the Ubaldini lords in the Mugello and Alpi Fiorentine. But the chronicle also casts light upon the social life of the city with insights into such things as the horrors of plague and developments in the physical shape and monuments of Florence, including the completion of the Tabernacle of the Virgin for the church of Orsanmichele and the ongoing construction of the Duomo. The autograph is lost but copies survive, including one that was owned by the Guadagni family of Florence in the 18th century, which entered the collection of the Ricasoli family of the same city at a later date.

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FLAVIO BOGGI

Marcovaldi, Sandro

September 1379–May 1438. Italy. Civic chronicler, merchant and bibliophile of Prato (Tuscany), author of a chronicle of Prato covering the years 1381–1418. Marcovaldi was prominent in the political life of his commune during the early years of Florentine domination, participating in its ruling councils and representing its interests in diplomatic missions to Florence itself. He was particularly devoted to the Pratese cult of the Sacred Girdle of the Virgin and was *provveditore* (governor) of the associated lay *opera* (board of works) in 1428 when Donatello and Michelozzo di Bartolomeo were entrusted with the execution of a balcony for the ostension of the relic.

Marcovaldi's distinguished career gave him intimate knowledge of the power struggles in his own city and beyond, and these experiences lie at the heart of his *Cronaca*. Written in the vernacular, the chronicle focuses upon events in Prato and other parts of Tuscany. While the narrative is a valuable source for the study of Pratese municipal patriotism, it also casts light upon the piety and ritual life of a late medieval merchant, given that Marcovaldi writes about his own personal involvement in the processions of the flagellant movement of the "Grand Company of the Whites" in 1399. The autograph is lost but a later copy survives in a 16th-century miscellany of writings on the history of the city, Prato, Biblioteca Roncioniana, ms. 74.

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FLAVIO BOGGI

Marcus Venetus

13th–14th century. Northern Italy. Author of a Latin chronicle focussing mainly on the history of Venice. The only information available about this author is his name and approximate dates. It has been hypothesized that he was an ecclesiastic, but the evidence for this is extremely weak. His work has neither a title nor a dedication, but in the prologue Marcus explains that his aim was to make the past comprehensible. Although he mainly concentrates on events relating to Venice, the structure of his work, especially in the first part, is that of a world history. In this he differs from previous Venetian chronicles. His work is divided into three books, the first two running from the creation of the world to ca 1250, while the third is a collection of texts in different genres, from the list of the bishops of Torcello to the properties of rosemary. Marcus Venetus's chronicle has never been edited and is preserved in only one 16th-century manuscript, Venice, BNM, It. XI-124 (6802).

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LUIGI ANDREA BERTO

Margarit, Joan

15th century. Catalonia (Iberia). Historian and orator. A student of law at Bologna, Margarit became bishop of Elne (1453), Girona (1462), cardinal (1483), chancellor of Joan II and Ferran II and ambassador to the papal court. He was one of the leading figures of Catalan humanism. Margarit's works include the brief *De origine regum Hispanie et gotorum* (1458–9); the *Templum Domini* (1464), a defence of ecclesiastical rights and property; and the *Corona regum* (1468), an educational treaty for the young Ferran. But his best-known work is the unfinished *Paralipomenon Hispaniae*, begun before 1464.

The *Paralipomenon* is focussed on the earliest period of Spanish history down to the time of the Goths. Books I–III include a detailed and impressive geographical description of the Iberian peninsula and its first peoples until the Carthaginians. Books IV–VII describe the Punic wars, while Books VIII–X concentrate on the Roman domination of the Peninsula down to the time of the Emperor Augustus. Influenced both by the Italian humanist tradition and by Rodrigo → Jiménez de Rada's *De rebus Hispanie*, Margarit adeptly uses the historians and geographers of the classical world, while also drawing on medieval discussions of Spanish place-names. Methodologically advanced and yet of his times, Margarit interpreted the marriage of Fernando and Isabel (to whom he dedicated his work), as the prelude to the restoration of the ancient Spain, the union of Aragon and Castile allowing the infidels who had broken that union finally to be driven out. The text of the *Paralipomenon* is conserved in two 15th-century manuscripts, one in Madrid, BNE, ms. 5554, the other in Madrid, Biblioteca de la Real Academia de la Historia, Salazar, 9/450.

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DAMIAN SMITH

Mari ibn Sulayman

ca AD 1140. Iraq. Mari composed his history around the 1140s as part of a longer work, the *Book of the Tower*, a collection of encyclopaedic texts that described and defended the theology, liturgy and religious traditions of the Church of the East, for which a number of eighteenth-century manuscripts survive (e.g. Paris, BnF, Arabe 190). Mari's Arabic text relies on many of the same Syriac sources used by the other medieval compilations of the Church, though his translations seem, at first glance, to be independent. Interestingly, he bemoans the lack of historical works and the paucity of manuscripts dealing with the catholicoi and presents his effort as a work of original research written on behalf of the catholicosate in Baghdad.

His history is placed in the fifth book of his work, where he declares his intention to describe "the birthplaces and teachers of the catholicoi, their places of ordination, the length of their reigns, the saints, kings and 'sultans' of their time and their places of burial". Like the accounts of 'Amr ibn Matta and the eastern sections of → Gregory Bar 'Ebrōyō, Mari's account focusses on the deeds of these catholicoi, though discrepancies in dating suggest these were added later using chronological tables and guesswork. The principal difference is that Mari supplements his accounts of the catholicoi from the third century onwards with additional narratives drawn from Roman ecclesiastical history, similar to the kind of material included in → Eusebius of Caesarea or → Sozomen, and the details of the lives of holy men. Often this additional material is an abbreviated version of that found in the → *Chronicle of Se'ert*.

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PHILIP WOOD

Marianus Scotus

[Máel Brigte]

1028–82. Ireland, Germany. His Irish name, Máel Brigte, means "servant of St. Bride" (Brigid of Kildare), but he assumed the name Marianus when he became a monk in 1052. He left Ireland in 1056, sojourned in Cologne, Paderborn and Fulda, and was ordained a priest in Würzburg in 1059. He returned to Fulda to become an inclusus, and ten years later moved to Mainz, where he spent the rest of his life, and is buried in Mainz cathedral. He must be distinguished from another Irishman active in Germany at the same time, Marianus Scotus of Regensburg, who founded the Scots monastery there.

Marianus was the author of a highly innovative universal chronicle in 3 books, *Mariana Scoti cronica clara*. The first book consists of 22 chapters and deals with the period between the Creation and the birth of Christ. It can be divided into two parts. The first ten chapters are computistical in nature, whilst the last twelve chapters give a chronographical overview of the first five ages. The second book covers the period of Christ's life on earth and consists of no less than 83 chapters. The third and last book is a chronicle from the time of Christ's birth to Marianus' own time. The chronicle originally ended in 1073.

The first ten chapters of his book form a computistical whole, in which Marianus systematically quoted and commented on other sources. On this basis Marianus rejected all existing creation eras and calculated that Christ was born in the 4183rd year from the Creation of the World (AM 4183 = 22 BC). He disassociated himself from all earlier written chronicles. For the year of the Passion, Marianus preferred the Latin tradition (AD 12) to the Greek tradition (AD 42). In the second part of this book Marianus closed the gap of 230 years between the Hebrew Creation era (AM 3952) and his own Creation era (AM 4183) in the Second Age, a difference caused by an extra 100 years for Arfaxad and 130 years for Cainan II. With this correction Marianus had created a fully balanced computistical and chronographical framework for the pre-Christian period.

Marianus concluded in his second book that the "real" year of Christ's Passion agreed with the Latin tradition (AD 12) and not with the Greek tradition (AD 42). This Latin tradition stated that Christ had died on 25th March AD 12 (luna xv). As

a consequence, Marianus corrected the Dionysian era by 22 years (AD 12 = 34 VA; verior assertio).

The most characteristic feature of the third book is undoubtedly the many methods of dating each year. Next to the double incarnation era (AD and VA) Marianus also reproduced other chronological (consulate years, imperial years) and computistical (concurrents, indictions, Golden Numbers) elements. He re-dated the first regnal year of Diocletian as AD 278 instead of AD 285. Although this re-dating had no direct influence on his correction of 22 years, Marianus reconciled chronology and chronography. In this respect it would be difficult to overrate the originality of his chronicle.

Marianus' Irish origins are reflected only in occasional passages, such as certain dates concerning the Patrick, Brigid, Columba and Columbanus, and a number of contemporary events, mostly related to his own life in Ireland and the Continent. At the end he includes a regnal list of the kings of Leth Cuinn (the northern half of Ireland) from the legendary Conn Cétchathach until Flann Sinna (died 916) which has some odd features compared with the lists in Irish manuscripts. There are also several of poems in Gaelic.

The chronicle of Marianus was widely read, and influenced (directly or indirectly) such writers as → John of Worcester, → Henry of Huntingdon, → Sigebert of Gembloux. → Walter of Coventry, William → Worcester, and the authors of the → *Annales Parchenses*, → *Chronicon Vilodunense*, → *Liber monasterii de Hyda* and → *Winchcombe Chronicle*, to name but a few random examples. These show a concentration of reception in the Low Countries and in England. Among the earliest of the many surviving manuscripts are Vatican, BAV, pal. lat. 830 and London, BL, Cotton Nero C.v (both 11th century). *Editio princeps (fragmenta)*, Basel, 1599.

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PETER VERBIST

Marie van Oss ,

ca 1430–1507. Low Countries. Abbess of the Birgittine abbey of Maria Troon in Dendermonde (East Flanders, modern Belgium). Possibly born in the North Brabantine village of Oss (now in the Netherlands), she was a niece of the Carthusian author Willem Absel of Breda, who dedicated works to her. She was appointed Mother Superior in Dendermonde in 1466, and remained there until her death.

Known to scholarship since the 17th century, but believed lost, her chronicle was discovered only in the early 1990s. Written in Dutch between 1501–03, it fills sixty folios of the manuscript. It opens with the story of the founder of the order, St. Bridget of Sweden, then lists twenty-three Birgittine monasteries, and finally gives a history of the house of Maria Troon covering a period of some fifty years.

The early 16th-century manuscript appears to be the autograph: Cologne, Historisches Archiv der Stadt, ms. GA 178. Since its discovery, a text in another 16th century codex has been recognised as an excerpt: Anholt, Fürstlich Salm-Salmsche Bibliothek, ms. 41.

See also → Women chroniclers and chronicles for women.

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GRAEME DUNPHY

Marienwerder, Johannes

[Jan z Kwidzyna]

1343–1417. Poland. Born in Marienwerder (now Kwidzyn, Poland), and educated in there and in Prague, he obtained a BA (1367), MA (1369) and doctorate in theology (1384) from Prague University. He was ordained a priest in 1373, and

at the end of 1387 he returned to Marienwerder as local cathedral canon (a position which required him to join the Teutonic Order), ultimately attaining the position of Dean in 1388.

Marienwerder is renowned for his theological treatises (*Expositio Symboli Apostolorum, Tractatus de beatitudinibus, Tractatus super Pater noster*) and his spiritual directorship of the mystic and visionary Dorothea Montovierensis (von Montau, z Małotów), and after her death in 1394 he was active in her canonization process, elaborating several versions of her vita in both Latin and German (*Vita prima, Vita minor sive Vita Lindana, Apparitiones venerabilis dominae beatae Dorotheae seu liber de festis, Vita Latina, Septilium venerabilis Dominae Dorotheae, Das Leben der zelygen frawen Dorothee, Scriptum de vita et fama et sanctitate Dorotheae*).

Marienwerder also wrote the short historical work in Latin, his *Annales Capituli Pomesaniensis* (1391–98). The *Annales* cover the period from 1391, when the Faulen (Vulaw) domain was bought by the Pomesanian Chapter, to the death of one of the canons, Nicolaus Holland in 1398. In all there are thirteen small notices on various aspects of the chapter's activities. The *Annales* were first edited in 1857 from the manuscript in Königsberg, now Berlin, Geheimes Staatsarchiv Preußischer Kulturbesitz (GStA PK), XX. HA Hist. StA Königsberg, Urkunde, Schiebl. L Nr. 27. Some historians regard this work as the remnant of a wider chronicle of the Pomesanian Chapter.

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JERZY KALISZUK

Marineo, Lucio Sículo

ca 1444–1536. Castile/Aragon (Iberia). Born in Vizzini (Sicily), he studied at Catania with Giovanni Naso and in the Roman academy of Pomponius Laetus. He returned to Sicily around 1480, where he began to teach Greek and Latin at Palermo University. In 1481 he met Fadrique Enríquez, future Admiral of Castile, who encouraged him to settle in Spain. Lucio taught Poetry and Oratory at the University of Salamanca, where he met Antonio de Nebrija, although they did not have a good relationship. In 1497 Marineo left Salamanca to join the Catholic Monarchs' court as chaplain and master. In 1504 he was appointed chronicler of Aragon by Fernando the Catholic. From 1517 until his death in Valladolid in November 1536 he lived away from the court, dedicated solely to his writing.

Marineo wrote for the print medium. His first works published in Spain were *De Hispaniae laudibus* (Burgos, 1496), a cultivated praise of Iberian history, and *Epistolae illustrium Romanorum* (Burgos, 1497 and 1498), conceived as a *speculum principis* dedicated to prince Juan de Trastámara, the unfortunate inheritor of the Catholic Monarchs, who died shortly before this book was printed. Aside from his poems published in *Carmina et epistolae* (Seville, ca 1498), and his *De Grammatices institutionibus libellus brevis et perutilis* (Seville, 1501, reprinted in Burgos, 1511), the masterpieces of Marineo Sículo are *De primis Aragoniae regibus* (Zaragoza, 1509), a genealogy of the Aragon monarchs which was rapidly translated to Spanish as *Crónica d'Aragón*, and *De rebus Hispaniae memorabilibus* (Alcalá de Henares, 1530), a lengthy and modified blend of most of his historical works. This is Marineo Sículo's outstanding contribution to Spanish historical writing and early on was translated into Castilian, both partially and in full. Finally, his elegant *Epistolarum familiarum* (Valladolid, 1514), which also included some minor Rhetoric and Grammar works, such as *De parcis* and *De verbo fero*, contains a portrait of the Iberian humanist milieu in the early 16th century. According to JIMÉNEZ CALVENTE, Lucio's impact on the Spanish Renaissance was profound, especially through his disciple Alfonso Segura.

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ÓSCAR PEREA-RODRÍGUEZ

Marius of Avenches

[Marius Aventicensis]

ca 581. Gaul (Switzerland). Bishop of Avenches 573–93, who wrote a Latin chronicle in continuation of → Prosper. The work is little more than partially annotated *fasti* (s.v. → *Consularia* and *fasti*) that offer frequent entries only from 553. Marius employed five identifiable sources, including a recension of the → *Consularia Italica*; an Italian chronicle or *consularia* exhibiting parallels with the continuation of → Marcellinus Comes; and a Burgundian/Frankish chronicle exhibiting parallels with → Gregory of Tours. The work survives in a single manuscript (London, BL, add. ms. 16974), which also contains the → *Gallic Chronicle of 452*. The *Gallic chronicle* is followed by the years 453–455 from Prosper, which are followed by Marius. Marius was used by → Frechulf of Lisieux in the early 9th century.

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RICHARD W. BURGESS

Markward of Fulda

[Marquard, Marquardus Fuldensis]

d. 1168. Germany. Abbot of Fulda. Markward counts among the most well-known abbots of Fulda during the high middle ages. Educated at

the monastery of Michelsberg (Bamberg) he came to Fulda in 1150. There he engaged in the reorganization of the abbey's economic activities and administration. He resigned in 1165, during the heights of the conflict between Frederick I and Alexander III.

In the Fulda copial book (the so-called "Codex Eberhardi", Marburg, SA, cod. K. 426, fol. 191r–195v) Markward left an autobiographic account of his tenure that provides many details of his struggle for the recuperation of the abbey's properties, the restoration of buildings, and the religious life of his times.

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HIRAM KÜMPER

Marliani, Fabrizio

[Da Marliano]

ca 1450–1508. Italy. A member of a noble Milanese family, he was made bishop of Tortona in 1475 and bishop of Piacenza in 1476. He was an energetic reformer of the clergy; as counselor to dukes Gian Galeazzo and Ludovico Sforza of Milan, he undertook diplomatic missions to Innocent VIII and the duke of Ferrara. In 1501 Louis XII had him imprisoned in Milan, where he died.

Marliani's Latin *Chronica episcoporum Placentinorum* (Chronicle of the bishops of Piacenza), the fruit of over twenty years of research in the city archives and elsewhere, is not so much a chronicle as a catalogue, giving only brief biographical details of the bishops of Piacenza from 322 until 1407; the notes for the more recent bishops are more extensive. Laconic and compressed, it is valuable nonetheless as a complete list of the bishops of Piacenza over a period of eleven centuries.

The chronicle survives in two manuscripts: Modena, Biblioteca Estense, lat. 45 (probably end of 15th century) and Piacenza, Biblioteca Comunale, 43 (early 16th century); the latter, a late copy, was used by Muratori for his edition.

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PETER DAMIAN-GRINT

Maronite Chronicle of 663/4

after 663/64. Syria. Damaged chronicle in Syriac from Creation to 663/64. Although it originally began with Creation, the preserved text starts with Alexander the Great. The *Chronicle* is ascribed to a Maronite author (hence "Maronite Chronicle") because a debate between Syrian Orthodox and Maronites ends with a victory of the latter. It contains some unique and detailed information on the seventh century, including the first recorded reference to the "God is great" battle cry of the Arab armies.

The manuscript, London, BL, add. 17216, contains many lacunae, notably between 361 and 658, and breaks off after 663/4. The author's main sources are the *Chronicle* of → Eusebius of Caesarea and the *Ecclesiastical History* and *Haereticorum Fabularum Compendium* of → Theodoret of Cyr, highlighting a special interest in heretical movements.

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JAN VAN GINKEL

Marsili, Pere

14th century. Catalonia (Iberia). Dominican friar, diplomat in the service of King Jaume II of Catalonia and Aragon (1291–1327) and historian. Pere Marsili died some time before 1327. Believed to be a native of Majorca, where he lived much of his life, although some scholars suggest he was born in Barcelona or Tarragona. He is the author

of the translation from Catalan into Latin of the *Llibre dels feits* of King → Jaume I of Catalonia and Aragon, as directed by King Jaume II (Jaume I's grandson). The *Chronica gestorum invictissimi domini Iacobi primi Aragonia regis* was completed in 1313. It is preserved in six manuscripts: the only complete copy, from the 16th century, is in Barcelona, Biblioteca de Catalunya, 1734; two more are also in Barcelona, one of which is the earliest witness, from the 14th century (Barcelona, BU, 64). Two further copies in Majorca deal only with the chapters of the conquest of the Balearic islands (Palma de Mallorca, Arxiu Històric del Regne, ms. 40 and Palma de Mallorca, Arxiu de la Catedral, ms. 6). Unlike the *Llibre dels feits*, the *Chronica gestorum* is divided into four books. It is written in the third person, unlike the first-person Catalan original; and it extends the section relating to the Balearic islands.

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DAVID GARRIDO VALLS

Martial d'Auvergne

1430–1508. Northern France. Prosecutor in the Parliament of Paris. Wrote *Les Vigiles de Charles VII* (The Vigil of Charles VII) between 1477 and 1483. This verse chronicle relates military and political events during the Hundred Years' War and praises Charles VII's reign, especially the recovery of Guyenne and Normandy. The work comprises nine octosyllabic psalms and the chronicle itself, which alternates with nine lessons or lyric interludes. Its structure is inspired by the Office of the Dead. The lessons, recited by allegories such as France, Nobility or Labour,

sharply criticize Louis XI's reign. The sources of the text are the Chronicles of → Gilles de Bouvier and Jean → Chartier. The moral examples are inspired by the *Livre de bonnes meurs* (The Book of Good Manners) of Jacques Legrand and the *Jeu des Echecs Moralises* (The Moral Example of the Game of Chess) by Jacques de Cessoles, translated into French by Jacques Ferron. There is one manuscript: Paris, BnF, fr. 5054, made in 1484 for Charles VIII, with lavish illustrations. First printed in 1493 by Jean du Pré and in 1505 by Michel Lenoir.

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ESTELLE DOUDET

Martin da Canal

13th century. Italy. Author of a French-language *Les Estoires de Venise* (The Histories of Venice), begun in 1267 and running to 1275. It is believed that he did not belong to the Venetian elite, nor did he hold a prestigious office in the public administration. On the basis of particularities of the text, some scholars have hypothesized that the author spent part of his life in an eastern Mediterranean country. It is also possible that Martin was present at the Council of Lyons (1274).

The *Estoires de Venise* have no dedication, but in the prologue the author explains that the reason that led him to write his chronicle was a desire that his contemporaries and posterity would not forget the glorious deeds of the Venetians. He explains that he composed his work in French, because this language was known all over the world and was "more pleasant to read and to listen to than any other." The chronicle is unfinished and, although it covers the period from the legendary settlement of the Trojans between the river Adda and Hungary to 1275, most of it deals with 13th-century events. *Les Estoires de Venise* survives in a sole manuscript (Florence, Biblioteca Riccardiana, Ricc. 1919) written around the beginning of the 14th century.

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LUIGI ANDREA BERTO

Martin of Bolków

[of Bolkenhain; of Cottbus]

15th century. Poland (Silesia). Considered to be the author of a chronicle in German prose of the Hussite Wars in Silesia and Lusatia; the copyist of the extant manuscript, Nikolaus von Zobten, a native of Roztoka (Rohnstock) near Bolków (Bolkenhain), identified a certain Martinus as the composer of the work. Occasional references to the author as a *cromer* suggest he was a merchant. Bolków municipal records from 1433 speak of him as one of the richest citizens and by 1435 he held high office in the town. He may have originated in Cottbus.

After an only fragmentarily preserved opening, the text gives an account of the years 1425–34. A supplemented report describes a raid of Bohemian mercenaries at Bolkenhain in the year 1444. In the course of a feud between the author and the local nobleman Hain von Tschirn, Martin's house and general store were ransacked. The detailed and well-informed report concentrates on the several raids of the Hussites on Silesia and the bordering area of Meissen. The accounts the cruelty of the Hussites influenced later perceptions about Hussite wars, especially in the 19th-century dramatist Gustav Freytag's popular history *Bilder aus der deutschen Vergangenheit* (1859–67).

The sole manuscript is Wrocław, BU, cod. IV Q 229, fol. 1^r–15^r, dated 1450. The first published edition was by the poet and scholar Hoffmann von Fallersleben (1839).

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ANGELIKA MERK
WOJCIECH MROZOWICZ

Martin of Fulda

[Martinus Fuldensis]

14th century. Germany. Traditional name for the author of the Latin *Chronicon a Christo Nato usque ad Annum 1379*. In fact the name is likely to be only a stand-in for the unknown author of the *Chronicon*, as "Martinus" was a common term for any world chronicle in the tradition of → Martin of Opava.

The chronicle was compiled in the 1380s or 1390s, probably in the Franciscan monastery at Fulda. The main source from which major parts of the text are derived is the chronicle of → Ptolemy of Lucca and its continuation by → Henry of Diessenhofen. Other sources are rarely used, and when they are, they are generally not named. The author does, however, carefully arrange simultaneous events together for each year. This seems to be his major ambition. He invariably shortens his source material, but without losing the sense of its contents. The chronicle contains little original information, but is characteristic of the 14th-century historiography of the Friars Minor in its discontent with the present and criticism of contemporary rulers. All in all, a papal-ecclesiastical tendency predominates, with the emperors judged only by their relationship with the church.

The chronicle survives in one manuscript only: Karlsruhe, Badische LB, 382 (15th century). There is no modern edition.

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JAN ULRICH BÜTTNER

Martin of Opava

[Martin of Poland]

d. 1278/9. Bohemia. Cited by contemporaries as Martinus Oppaviensis, later as Martinus Polonus. The German form Martin von Troppau is also seen in English. Dominican from Opava (Moravia/Bohemia). Wrote a *Chronicon pontificum et imperatorum* (Chronicle of Popes and Emperors) in Latin prose. Martin was the most influential European chronicler of the High Middle Ages.

Martin appears to have been born in Opava before 1230, and was attached to the Curia by the time of Alexander V (1254–61). He is attested as *domni pape penitentiarius et capellanus* (papal chaplain and penitentiary) in 1261–78. He maintained his connections with the Dominican monastery of St. Clement in Prague, where he had been trained and ordained as a priest. In the chronicle, Martin pays particular homage to Cardinal Hugo of St. Cher OP (d. 1263), the author of a Bible concordance, with whom he worked particularly closely. On 22nd June 1278, Martin was made Archbishop of Gnesen. The soubriquet *Polonus*, attached to his name by → Ptolemy of Lucca, may have been inspired by the connection either with the Dominican province or with the archdiocese. Martin died in Bologna sometime before 23rd December 1279, while returning to Gnesen; his grave stone was in the Dominican monastery in Bologna. Besides his chronicle, he was author of the *Sermones de Tempore et de Sanctis*, a compendium of scholastic sermons, conceived as a collection of exempla, and the *Margarita Decreti* (*Tabula Martiniana Decreti*), a first, relatively thin but widely-used concordance to the *Decretum Gratiani*, which is arranged under 787 alphabetically ordered headwords. His authorship of three further works is in question: *De diversis miraculis*, *De schismate ecclesie Grecorum* and *Historia de Guelfis*.

Martin's *Chronicon pontificum et imperatorum* is by far the most popular papal and imperial chronicle of the Middle Ages. It is a chronicle of a tabular type first used by → Hugo of Saint-Victor around 1130, and finely modelled around 1221 by → Gilbertus Romanus, who already included the German Kings as presumptive Emperors. Such a tabular chronicle seeks to anchor the chronology—in particular the system of dating from the incarnation which had been called into question since the 11th century—by juxtaposing

papal and imperial history in parallel columns. Martin was the first to work with parallel pages rather than columns, as his preface insists: *in una pagina ponendo pontifices, in alia pagina imperatores*. What the preface does not mention is his most important innovation: though the autograph is lost, over 40 manuscripts which remain true to the pattern attest an archetype with 50 lines per page, each line representing a year, a quinquagesimal system with a half century on each double page, each year of the papal history on the left-hand pages lying directly opposite the same year in imperial history on the right. To cover 13 centuries, the chronicle thus needs twice 26 pages, plus a prologue, making the original conception around 27 folios.

However, the chronicle is not strictly annalistic in the sense that every line contains the events of precisely one year; rather, the account of each ruler starts on the line representing the year of succession, and continues in free prose until it has filled the number of lines represented by the length of the reign. Sometimes this requires a loquacious report, but with very short reigns it can be difficult to squeeze even the most basic data into the available space, which results in an uneven flow. In general, however, splendid blocks of text represent the major periods of history, a visually striking layout which results in a very effective reference work.

Martin is writing for the members of the curia and of his own order, to facilitate the rapid and accurate establishment of dates. He is also writing for students at the universities, and the didactic element is always given priority. The chronicle is explicitly intended as a compendium for theologians and jurists, and seeks to show the origins of jurisprudence. History is always the maidservant of theology and canon law. The aim is to provide a chronology of events ordered simultaneously under the key figures of Church and Empire, but certainly not to separate the sacred from the temporal: martyrs, for example, mostly appear with their persecutors on the right. In placing the Popes on the left, and thus giving them precedence over the Emperors, Martin naturally follows the prevailing historiography of his time; some later copyists consciously reversed this, as did the German translator.

Chronicles of Popes and Emperors always begin with the first Pope, understood to be Christ himself, that is, they begin in the year 1 AD, the 42nd year of the reign of Augustus. Martin under-

stands his chronicle as a continuation of the *Historia scholastica* of → Peter Comestor, which covers history to the end of the Biblical narrative. Nevertheless, in his last recension (C), he precedes the parallel chronicle with an account of earlier emperors, focussed on Rome but drawing on the schema of → Daniel's dream and thus beginning with the foundation of Babylon by Ninus. The first text of the chronicle, recension A, runs to 1268 and may have been commissioned by Pope Clement IV. B was composed around 1272, towards the end of the vacancy which preceded the succession of Gregory X, and C can be dated around 1277.

While in the early texts Martin adhered closely to the stringent tabular framework, the third version contains expansions and digressions which stretch the pattern to its limits, and in the year of the three pontificates (1276) he openly admits *a Clemente predicto presens cronica stilum commutavit* (after Clement the compositional form of the chronicle changes). It is only in this third version that he incorporates his much cited account of Pope Joan, the Englishwoman elected to the Holy See in 855. Martin took this scandalous fiction from his fellow Dominican → John of Mailly, who had dated Joan around 1100; the subsequent popularity of the story is in large part to be explained by Martin's influence.

In the prologue, Martin names many of his sources: Livy, → Orosius, the *Gesta Pontificum Romanorum*, → Paul the Deacon, → Bonizo of Sutri's *Liber de vita christiana*, → Richard of Cluny, → Gottfried of Viterbo, Gilbertus Romanus, → Gervasius of Tilbury, → Vincent of Beauvais, the *Deretum Gratiani*, and the *Mirabilia Urbis Romae* which he ascribes to one Escodius. He also used → Benedict of St. Andrea, the Tivoli chronicle (*Chronica pontificum et imperatorum Tiburtina*), → Sicard of Cremona, Jean of Mailly and others.

The chronicle was immediately popular in central and upper Italy, and soon was being read throughout Europe, particularly in the Empire, France, England, Bohemia and Poland. Preliminary manuscript catalogues list around 500 codices with the complete text, but there are many more, not to mention countless fragments. In the course of copying, the graphic layout was gradually lost, which allows the manuscripts to be allocated phenomenologically to six classes on the basis of their differing treatment of the tabular framework. I. tables in the original quinquagesimal schema (the archetype, around forty manu-

scripts); II. strongly annalistic tabular copies with different numbers of years per page (only two manuscripts); III. simpler parallel Pope-Emperor chronicles with no relation of years to lines; these first three classes all retain a double-page concept; IV. continuous narration, alternately fifty years of Popes and fifty of Emperors with no concern for pagination; V. continuous narration with papal and imperial narratives randomly mixed; VI. the two chronicles strictly separated, either the entire papal chronicle followed by the Emperors (VIa) or vice versa (VIb). Careless copying of class I could produce III or IV, class III could then be copied as V, and class IV could be derived from any of the first three. However VI bears no resemblance to the original conception.

Since the existing editions ignore the tabular schema, a new edition is planned, based on three class I manuscripts, one from each recension: the Prague rec. A codex (Archiv Pražského Hradu, Knihovna pražské metropolitní kapituly G 4, 14th century) is believed to come closest to the autograph, but the very early Santa-Maria-Novella manuscript of rec. B (Florence, BNC, ms. Conv. Soppr. F.4.733) offers the clearest view of the layout; the Hereford manuscript (Cathedral Library, O.7.VII) represents rec. C. The increasing corruption of the text is no doubt the reason for the decline in manuscript production in the 15th century. There are no incunabula. The *editio princeps* by Basilius Joannes Herold (Basel 1559) appeared erroneously under the name of → Marianus Scotus.

Continuations of Martin's chronicle are legion. An entire chronicle genre of "martiniana" is named after him, chronicles of popes and emperors which may diverge very substantially from his original conception, such as the Minorite → *Flores temporum*. Martin's universal historical tables almost cry out for continuations: for the remainder of the 13th century, the space was blank on the page and only had to be filled. Initial continuations of the Papal history often ran to Honorius IV. (1285–87), while on the recto side, the imperial history, which in the early manuscripts stopped at the death of Frederick II in 1250, was continued to 1270 in recensions B and C. Recension C, already under threat of the breakup of the tabular form, was continued particularly freely, especially in class III. An example of a true parallel continuation would be London, BL, Arundel ms. 202. However, most continuations of Martin's work are not integrated into his framework and

are better regarded as independent works which take up where he stops.

Although Martin's intended readership was the *litterati*, theologians and jurists with good knowledge of Latin, the popularity of the work was such that in the 14th and especially in the 15th century it was translated into all the major European vernaculars, though in a loose narrative style rather than in the strict tabular form. There are German, Castilian, French, Italian and English versions (see Sébastien → Mamerot; → Martin of Opava, English). Greek fragments from the late 13th century attest the contemporary relevance of the chronicle for the Church union negotiations at the second council of Lyon. Nerses Palianenç, Archbishop of Malazgird, made a widely read Armenian translation, while an abridged Persian translation, which still shows traces of the quinquagesimal pattern, was incorporated into the world chronicle of Mongolian court historian → Rashid al-Din (d.1318) as a framework for his history of the Franks.

With its succinct text and fixed layout, Martin's chronicle offered little scope to artists; illustrations are almost unknown, apart from a decorated initial for the first word of the prologue (*Quoniam...*), which frequently contains a miniature showing the author at his desk [Fig. 6]. The 13th-century manuscript at Boulogne-sur-Mer (Bibliothèque Municipale, ms. 141) shows signs of an illumination, which however was never completed. The 14th-century custom of decorating papal and imperial chronicles with busts of the rulers, the popes wearing tiaras, the emperors with crowns, is found in the Martin tradition only in the Persian translation, where Mandarin hats replace Roman headwear.

Martin of Opava has often been derided by modern historians as a superficial, schematic and anecdotal author. The fact that the only philologically reliable edition (WEILAND) follows a class VI text means that the real strength of his work has often not been recognised. The genius of the *Chronicon* lies precisely in its layout, which eclipsed all other world chronicles for over a century. Its value lies in its highly innovative presentation of dates and connections. As a result, it was more widely read, copied, continued and translated than any other historical work of the period, and there are few major universal histories of the subsequent centuries which did not use it as a source.

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ANNA-DOROTHEE VON DEN BRINCKEN

Martin of Opava, English
[Chronicle of Popes and Emperors]

14th century. England. Middle English translation of → Martin of Opava’s *Chronicon Pontificum et Imperatorum*. Like its source, the translation presents short biographies of popes and emperors beginning with Jesus (who was *oure hizest byshope*) and ending with Pope John XXI (d. 1277). Whereas Martin’s text is typically arranged in parallel columns of papal and imperial history, the translation presents its brief notices in a roughly chronological integrated sequence. Since few of the biographies refer to events outside of themselves, the chronology often suffers. Entries tend to be episodic rather than narrative. During the entry on Theodosius I and Valentinian II, for example, the text mentions among other unrelated historical facts a schism between pagans and Jews, → Jerome’s translation of the Bible, → Augustine’s conversion from Manicheism, and the Christian example set by Theodosius. Many tangential and miraculous episodes have been removed, but the translator’s selection criteria are unclear. Omissions have resulted in a more conservative and historically respectable text than the original, although, as his editor notes, “his history may be arguably less interesting than Martin’s, at least to modern readers.”

On the basis of errors and variant readings, EMBREE suggests that the translation may be based on the Latin text of Oxford, Bodleian Library, ms. Bodley 712, an early 14th-century copy of Martin’s *Chronicon*, although it may be safer to say that this manuscript is closely related to the source text. The English version of the *Chronicle* survives in four manuscripts, of which Oxford, Magdalen College, Pepys 2014 is both the most complete and the earliest (ca 1400).

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RICHARD MOLL

Martínez de Toledo, Alfonso

1398–ca 1460. Castile (Iberia). Author of an ambitious compilation of Iberian chronicles in Castilian. As chaplain of Juan II, Martínez de Toledo produced for his monarch several treatises and an ambitious compilation of chronicles,

the *Atalaya de las corónicas* (Watchtower of the chronicles), which was started in 1443 and is preserved in eight manuscripts, of which the best is London, BL, Egerton ms. 287.

The compilation begins with Gothic history, to ground in it the lineage of the peninsular kings: such is the “watchtower” from which the antiquities of Spain are surveyed. It brings together the best chronicles. The → *Estoria de Espanna* and the → *Crónica de Castilla* cover the history to Fernando III. The period up to Alfonso XI’s reign, is based on the Fernán → Sánchez de Valladolid’s *Crónica de tres reyes* along with Pero → López de Ayala’s work on Alfonso. The *Crónicas* of López de Ayala cover the period to Enrique III, and the *Crónica* of Pedro → Carillo de Huete continues the narration from that point on. All these historical materials are coherently merged by the author, transforming the main lines of the history of Spain, especially in epic matters. The *Atalaya* is thus a general chronicle comprising 68 royal chronicles, in the same number of chapters, each one dedicated to a different monarch.

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FERNANDO GÓMEZ REDONDO

Martinus de Alpartil

15th century. Aragon (Iberia). Alpartil was the author of the *Chronica actitatorum temporibus domini Benedicti XIII*, a Latin prose text dealing with the life and conflicts of Benedict XIII, known as Papa Luna. He was born in Alpartil (Zaragoza) and studied at the University of Lleida where he graduated in law. He had different important ecclesiastical roles during his life, such as canon and chamberlain of the cathedral of Tortosa and chaplain to the Pope (1409). He compiled his chronicle in the last years of his life.

The original manuscript, today in El Escorial, RSML, L-II-17, has eighty folios. The first fifty folios cover the first ten years of the pontificate

of Pope Benedict XIII from 1394 to 1404 but the focus of attention (nearly forty folios) is the first siege of the palace of Avignon. After that Martinus’ interest in telling the events at the pontifical court decreases, and he covers the last years of the pontificate in just a few folios. The entire chronicle is based on the author’s notes in diary style, on contemporary documents and on the now lost chronicle of fray Jerónimo de Ocón, who was the confessor of the Papa Luna. Martin de Alpartil not only provides the date of the events he narrates, he even occasionally gives the exact hour.

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HEIDI R. KRAUSS-SÁNCHEZ

Marzagaia da Lavagno

fl 1372–1425. Italy. Veronese schoolmaster. Author of *De gestis modernis* (on modern events), a compendium of historical anecdotes about the della Scala and Carrara lords in the late 14th century. By 1372, Marzagaia was employed as a preceptor at the Scaliger court in Verona, where he numbered Antonio and Bartholomeo della → Scala among his pupils, with whom he studied Valerius Maximus’s collection of memorable deeds and sayings from the first century AD. After the fall of the della Scala family in 1387, he served as a schoolmaster in Cividale in 1390–93, but soon returned to Verona, where he taught Latin in the communal public school from 1406 to 1425. During this period, he composed his compendium of anecdotes, *De gestis modernis*, consisting mainly of stories about the lords of Verona, Milan and Padua and the ruling class of Venice in the 14th century, modelled after Valerius Maximus. Written in an ornate, recherché and contorted Latin style, the anecdotes are of interest for what they reveal of the character, wit and adventures of the lords of northern Italy, especially from the della Scala, Visconti and Carrara families. They relate

many stories about and provide insights into the values of the early Renaissance despot that are not available in any other historical work. The text has come down in three manuscripts: the oldest, Verona, Biblioteca Capitolare, Cod. XXV (194), was written in the early 15th century and annotated in the author's own hand. A later copy from the mid 15th century (Treviso, Biblioteca Comunale, ms. 507) incorporates these corrections in the text, while Verona, Biblioteca Capitolare, Cod. XXVI (194) is a 16th-century miscellany of no independent value.

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BENJAMIN G. KOHL

al-Mas'ūdī

[Abū al-Ḥasan 'Alī ibn al-Ḥusayn al-Mas'ūdī]

ca 280–345 AH (893–956 AD). Mesopotamia. Born in Baghdad, died in Egypt. From the two surviving works out of three dozen known titles, only a general impression of a biography is possible. His interests were eclectic, reflected in the vast number of sources which he used. These concerns could have been stimulated by early contact in Baghdad with many of the most respected scholars of his day. Al-Mas'ūdī was also a resolute traveller who visited many countries between North Africa and India, including Arabia and the east coast of Africa.

His major extant work, the *Kitāb Murūdj al-dhahab* (Book of the Meadows of Gold) was written in 332 (943) and thereafter revised until his death. More than 150 sources have been identified. The multi-volume *Murūdj al-dhahab* was itself an epitome of an even larger work, the *Akhbār al-zamān*, which has not survived. Both of these were directed both at assiduous readers with catholic interests. Al-Mas'ūdī has been described as a sort of humanist before his time. The first part of the *Murūdj al-dhahab* comprises a kind of "universal sacred history" up to the time of the Prophet; it contains geographical data and king lists as well as mention of religious beliefs, calendars and monuments of many pre-Islamic peoples. The second

part, some sixty per cent of the total, deals with the history of Islam from Muhammad to the Abbasid Caliph al-Mūti'. As an anti-traditionist, al-Mas'ūdī constructed a continuous narrative without the ḥādīth scholar's chief prop, the chain of authorities (*isnād*) attached to each report. *Murūdj al-dhahab* is found in the manuscripts Leiden, UB, Or. 537a and 282, and Paris, BnF, arabe 1467–77, 1479, 1480–83, and 1484–85.

Al-Mas'ūdī's second extant work, the much shorter *Kitāb al-tanbīh wa'l-ishraf* (Book of Indication and Admonition) was finished in the year he died. In contrast to the longer works, the *Tanbīh* was a more modest overview survey and a universal history from Adam to Caliph al-Mūti'.

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HEIDI R. KRAUSS-SÁNCHEZ
DAVID WAINES

Mathias de Lewis

d. 1389. Low Countries. Canon and dean of the collegiate church of the Holy Rood (Sainte-Croix) in Liège. Author of a Latin prose *Chronicon Leodiense*, written in the years 1376–9 and describing the history of the prince-bishops of Liège from St. Maternus (4th century) to John of Arckel (1376). The chronicle serves as an introduction to the cartulary of the church of Sainte-Croix, which was also composed by Lewis. It therefore focuses on the church possessions and on the relations of Sainte-Croix with the secular and ecclesiastical powers of Liège. The prince-bishops are commended as church founders and benefactors. The text is for the most part a compilation of earlier sources like the *Gesta episcoporum Leodiensium* of → Giles of Orval, → John of Hocsem, and John of Warnant; from the year 1364 on, the text becomes original.

Lewis is known to be an accurate and trustworthy historian. The autograph manuscript containing the chronicle and the cartulary is Liège, Archives de l'État, ms. Collégiale Sainte-Croix 5.

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PIETER-JAN DE GRIECK

Matt'ēos Urhayec'i

[Matthew of Edessa]

ca 1070–ca 1137. Edessa (modern Şanlıurfa in Turkey). An ethnic Armenian and author of a chronicle covering the years 952–1129, which was continued after his death by Grigor, a priest of Kesun [Fig. 46]. The *Chronicle* is the first work of Armenian "diaspora" history, in that it was written a lifetime after the fall of the Armenian kingdom in the mid-11th century, by an Armenian native of the Syrian city of Edessa. It is arranged annalistically, and uses a form of language that is not strictly classical; these are both features reminiscent of Byzantine chronicles. The *Chronicle* currently exists in at least thirty-five manuscripts of which the oldest is Venice, Biblioteca Mechitarista di San Lazzaro, 887, and the most complete is Yerevan, Maštoc' Matenadaran, ms. 1896.

His work has been divided into three books by modern editors. The first book, covering the years 401–500 of the Armenian era (952/53–1051/52 AD), focus on events in Byzantium and Armenia as their 10th-century strength against Muslim invaders begins to weaken in the mid-11th century, and Armenia loses its independence to the Byzantine Empire. Its central feature is a pair of prophecies attributed to the clerical scholar Yovhannēs Kozeṛn, which set out the historical framework for the remainder of the *Chronicle*. The second book, covering the years 502–50 (1053/54–1101/02), is largely a litany of the physical and spiritual destruction of Armenia, both at the hands of the invading Seljuk Turks and through the attempts by successive Byzantine emperors to end the autonomy of the (non-Chalcedonian) Armenian church. It ends with the arrival and initial successes of the Crusaders, whose appearance had been predicted by Kozeṛn

in Book One. The third book, covering events that would have occurred during Urhayec'i's own adulthood, was probably written around 1137 or 1138, several years after he had written the first two books. He resumes the narration in the year 550 (1101/02). He had intended from the outset to record 180 years of history, down to the year 580 (1131/32), but his last entry is for 577 (1128/29). This book is a detailed source of information about the deeds of the Crusader lords of Edessa and Antioch, and the Turkish and Arab emirs who lived alongside and fought against them. It also reflects the shifting, ambivalent, and apparently contradictory attitudes that Urhayec'i and his fellow Armenians displayed toward both the Crusaders and the Muslims during the time that the text was composed.

The *Chronicle* has survived with a continuation by an otherwise unknown priest named Grigor, who lived in the nearby town of Kesun and who recorded events for the years 585–611 (1136/37–1162/63). Grigor's attitudes, shaped by the collapse of the Crusader county of Edessa and the rise of the Armenian principality of Cilicia, portray the Armenians as a people under threat, and under the occasional co-ordinated siege from the Byzantines and the Turks who surrounded them. The *Chronicle*, though not necessarily the continuation of Grigor, also served as the major source for the first part of the *Chronicle* of → Smbat Sparapet.

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TARA L. ANDREWS

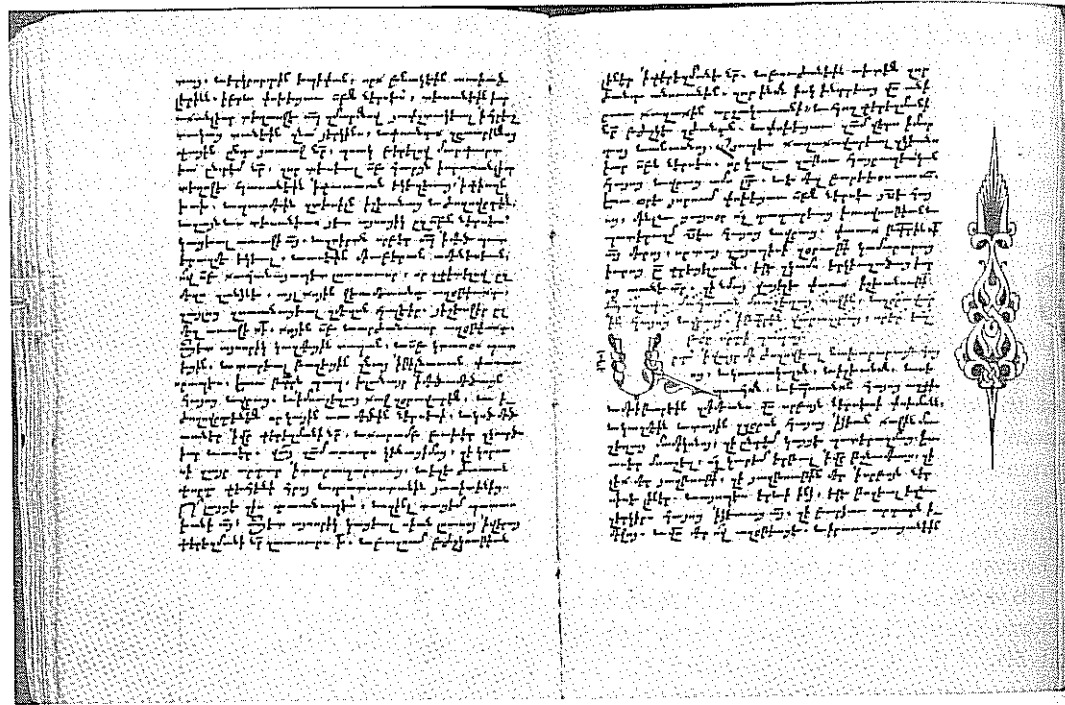


Fig. 46 Page from a codex from the Armenian monastery of Our Lady of Bzommar (Lebanon), showing the head of section that contains the *Chronicle* of Matt'ēos Urhayec'i. Collegetville, MI, Hill Museum and Manuscript Library, reproduced from Bzommar MS 449, p. 114^r.

Matthäus von Pappenheim
[Matthäus Marschall von Pappenheim-
Biberbach]

1458–1541. Germany. Canon of Augsburg cathedral. Chronicler and genealogist of Swabian nobility. Born at Biberbach castle as the last male descendant of the Biberbach line, he belonged to the widespread Frankish-Swabian Pappenheim (formerly Cal[Latin]) family, famous for their honorary office at the coronations of the German kings and emperors since the 12th century. After studies in Heidelberg and Ingolstadt, he achieved the degree of *doctor iuris utriusque* at Paris university in 1482. In 1495 he became a canon at Augsburg cathedral. As a humanist he was friends with such important German authors as Konrad → Celtis, Konrad Peutinger and Johannes Aventinus.

About 1495 he finished the chronicle of his own family, beginning with fictitious origins in ancient Rome (manuscript lost; printed in 1554). It was based on older notices by an ancestor but enlarged by Matthäus' life-long studies in several monasteries, libraries and archives. He also contributed to the chronicle of the Waldburg family, the so-called *Truchsessenchronik*, a commission of Georg Truchsess von Waldburg, is based on these studies and was finished in 1527 (six manuscripts with 79 woodcuts by H. Burgkmair; e.g. Stuttgart, LB, Fürstenberg ms. 590). It was followed by the chronicle of the Geroldseck family about 1530/32. These chronicles likewise commence in ancient Rome and are mainly structured by the biographies of key members of the families. Under Maximilian I, Augsburg was a center of the arts and of historical writing, which had an undeniable influence on the works of Matthäus as is demonstrated by his newly discovered Habsburg-genealogy *De origine Ducum et Regum Sycamborum* (Wolfenbüttel, HAB, Cod. 30.6 Aug.), which traces the emperor's family back to Noah. Highly esteemed by his learned contemporaries, Matthäus' family chronicles were edited only after his death; some minor chronical works were published by Freher in 1600. About fifteen manuscripts survive in several German libraries and the Österreichische Nationalbibliothek, consisting mainly of genealogical trees and arms of Southern German nobility.

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THOMAS SCHAUERTE

Matthew Paris

ca 1200–ca 1259. England. Benedictine monk of St. Albans. Wrote Latin prose chronicles including the *Chronica majora*, *Flores historiarum*, *Historia Anglorum* and *Gesta abbatum*. He joined his abbey in 1217, and although he travelled to Westminster in 1247 and Norway in 1248, he spent most of his adult life at St. Alban's writing the histories for which he is known. While he is perhaps not as scholarly as some of his contemporaries, such as → William of Malmesbury, his writings are comprehensive in scope and had a definite influence on later historians. Some of them are illustrated [Fig. 25, 34 & 42].

Matthew's best-known work is the massive *Chronica majora*, begun sometime around 1240 and covering universal history from Creation to 1259. As such, it was the most detailed and comprehensive history written to that date in England. Up to 1234 it is heavily dependant on → Roger of Wendover's *Flores historiarum*, also written at St. Albans. While Matthew followed Roger's text closely, he did not merely copy it, but omitted some passages and interpolated others. The additions become more frequent closer to Matthew's own time, and are valuable as contemporary history. He covers not only English history, but also events in Wales, Scotland, Scandinavia and other parts of Europe, and the East. He utilizes a range of written works, including those by William of Malmesbury, → Henry of Huntingdon, → Geoffrey of Monmouth, → Ralph of Diceto, Peter Lombard, and → Peter Comestor, as

well as annals from nearby monastic houses. Matthew relied not only on written sources, but also on first-hand information from important figures of the time and on documents which passed through his abbey. He went beyond historical events to discuss natural history, along with art and architecture. Thus, the *Chronica majora* becomes, in a sense, an encyclopaedia as well as a chronicle. In order to aid his readers as they worked through this mass of material, Matthew provided summaries of important events and central figures' lives, and incorporated illustrations and signs as organisational guides. (His own illustration of an elephant, found in BL, Cotton Nero ms. D.i, is perhaps the most famous example.) The theme that runs throughout the text of the *Chronica* is Matthew's opposition to centralised ecclesiastical and royal authority. The seeds of this opposition were most likely gleaned from Roger of Wendover, but they are further developed by Matthew as he discusses the conflicts between the barons and the king and between the English Church and the papacy. The prodigious scope of the *Chronica* makes it valuable today, although it is not without errors and poetic license. Perhaps due to its length, the *Chronica majora* never enjoyed widespread influence. The autograph manuscripts are in three volumes: Cambridge, Corpus Christi College, ms. 26 and 16; and BL, Royal ms. 14.C.vii. Matthew Parker first published the text in 1571; it was reprinted frequently in succeeding centuries.

Matthew's *Flores historiarum* (given the same title as Roger of Wendover's chronicle and once attributed to a Matthew of Westminster) is based in part upon his own *Chronica majora*, and covers the years from the Creation to 1249. Although Matthew Paris's authorship of this work was questioned by LUARD and others because of careless mistakes in it, his authorship has been accepted by GALBRAITH, GRANSDEN and VAUGHAN. This work is divided into two books; the first, ending at 1066, follows the *Chronica majora* closely while the second, ending in 1249, is abridged and considerably different from the *Chronica majora*, and draws upon other writers probably including William of Malmesbury, Ralph of Diceto, and Roger of Wendover. The *Flores* were probably completed by 1257. There are a number of manuscripts, the oldest Manchester, Chetham Library, ms. 6712, a copy made at St Albans for Westminster Abbey, to which continuations for

the years 1250–65 were added at St. Albans and for 1265–1327 at Westminster (s.v. John → Bever, → Robert of Reading).

The *Historia Anglorum* focuses its attention on English history, avoiding the confusion and prolixity of the much larger *Chronica majora*. The *Historia* covers events from the Norman Conquest to 1253 and was most likely begun around 1250. The structure of the text is annalistic. Much of its material is gleaned, albeit in abridged form, from the *Chronica*, while some new information is added. The exact relationship between these two texts remains a subject of debate. The *Historia* ends somewhat abruptly with the annal for 1253, suggesting that Matthew's attention was drawn elsewhere, leading him to abandon the exercise. The autograph manuscript is BL Royal ms. 14.C.vii, which also contains the third volume of the *Chronica majora*. The text was not printed until the 19th century.

Matthew narrowed his historical focus even further in his *Gesta abbatum monasterii Sancti Albani*, a history of his own house which formed a part of his *Liber addimendorum*, a collection of works which were supplementary to the *Chronica majora*. The *Gesta abbatum* spans the period from the supposed founding of St. Albans in 793 to 1255, during the leadership of John of Hertford. As in his *Chronica majora*, Matthew sides with the community rather than with the abbots who led it. The text is organised not by years, but by successive abbacies, much like a national history organised by reigns. Each abbot's tenure is summed up with a retrospective of his contributions. The earlier part of the text was based on a roll at St. Albans attributed to a monk named Bartholomew; he may in actuality be Adam the Cellarer, another contemporary of Matthew. Later parts of the text, after 1255, include numerous transcriptions of documents related to the abbey. It seems clear that Matthew wished the *Gesta* to serve as a didactic tool for his fellow monks and their successors as well as a repository of legal affairs related to the abbey. The text is useful today as a record of both cultural history and of the architecture and treasures of St. Albans. The autograph is BL, Cotton Nero ms. D.i. The *Gesta* was continued and expanded upon in the late 14th century by → Thomas Walsingham. It was first printed by William Wats under the title *Vitae duorum Offarum... et viginti trium abbatum Sancti Albani* (1639).

Matthew was also the author of shorter works, including the lives of Saints Alban, Edward the Confessor, Thomas Becket, and Edmund, all in Anglo-Norman verse and most likely intended for women of the royal court. In addition, he wrote the Latin lives of Offa of Angel and Offa of Mercia, another by-product of his interest in local history. He is also said to be the author of the *Abbreuatio chronicorum*, an abridgment of the *Chronica majora*; the autograph manuscript, which features a map of Great Britain and illustrations of English kings, is BL, Cotton Claudius ms. D.vi. The influence of Matthew's writings is seen in Nicholas → Trevet and the chroniclers of → Norwich and → Osney, and later in the writings of antiquarians John → Rous and John Stow. The numerous autograph manuscripts of his writings, their many illustrations, and their compelling narrative qualities make Matthew Paris' contributions to scholarship of continuing interest today.

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LISA M. RUCH

Matthias von Kemnath

[Matthias Widman]

ca 1429–76. Germany. Born Kemnath (Upper Palatinate). Court chaplain, astrologist and historian in Heidelberg. Wrote a German vernacular *Welt- und Fürstenchronik*. Matthias matriculated at the faculty of arts at Heidelberg University in 1447, graduating in 1449. In 1457 he is attested as

a student of the Italian humanist Arriginus at the Plassenburg (Kulmbach). With Arriginus' recommendation, he returned to Heidelberg, where he was awarded a baccalauriate in canon law in 1465. By 1460 at the latest he was court chaplain to the Elector Frederick I of the Palatinate, whom he also advised in astrological matters. Matthias' correspondence, his collection of manuscripts, and references to him in the writings of his contemporaries testify to his close involvement in a network of humanistically orientated Heidelberg literati. His chronicle, which contains a German and Latin panegyric epistle to his patron, likewise reflects his position at court and his broad literary interests.

The first book, which was in fact added in 1475 after completion of the second, is a traditional universal and dynastic history, following the models of the → *Flores temporum* and → Andreas of Regensburg. Book 2 is somewhat longer, concentrating on the history of the reigning prince Frederick I, its purpose the legitimisation of Frederick's not uncontroversial position and politics, and the glorification of his military successes, and the poetic and scholarly achievements of his court. To this end, Matthias inserts Latin poems by his friends on the deeds of Frederick and his courtiers, an early example of the humanistic *Gedächtnis* (memorial) culture. Learned rhetorical, geographical, astrological and moral *excursus* mostly excerpts from classical and humanistic authors in Matthias' manuscript collection, render the chronicle a compendium of knowledge relevant to the court.

There are six complete copies from the 15th and early 16th century, which belonged either to experts in Heidelberg's politics and administration or circles of palatine nobility. The two earliest manuscripts, and closest to Matthias' original, are Paris, BnF, all. 85 and Heidelberg, UB, cod. Heid. N.F. 9 (olim Malibu); a version produced at court with a continuation to 1476 is contained in Heidelberg, UB, cod. Heid. 3599. In the 15th century, the chronicle was barely read outwith the circles of the Heidelberg court, but there it was used intensively and was continued until Frederick's death (1476). The courtly poet Michel → Beheim used it as a source for his *Pfälzische Reimchronik*.

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BIRGIT STUDDT

Matthias von Neuenburg

ca 1295–pre-1370. South Germany. Author of a Latin chronicle of the Empire. Matthias, a member of the lower nobility in the Breisgau region of South-Western Germany, matriculated at the University of Bologna in 1315/16, was *magister* and *advocatus* at the episcopal court in Basel in 1327, and lawyer at the episcopal court in Strasbourg from 1329. From here he participated in embassies to the papal court in Avignon in 1335 and 1338. He also wrote an extensive biography of Bishop Bertold von Buchegg, the *Gesta Bertholdi*.

He seems to have worked on his *Chronica* until 1350. It is the most important history of the 14th century empire from Rudolf of Habsburg to 1350/55, which it covers in a manner sympathetic towards the Habsburgs. It also highlights events on the upper Rhine, and reveals that the Strasbourg court was exceptionally well informed on Italian affairs. A main source is the → *Chronicon Colmariense* (Recension D^x) or a common source. The manuscripts of the chronicle represent two recensions. manuscript B (Berne, Burgerbibliothek, cod. 260) is closest to the lost autograph. The Strasbourg manuscript A was lost in a fire in 1870. Early printings by Johannes Cuspinian (Basel, 1553) und Christian Wursteisen (Christianus Urstisius) (Frankfurt a.M. 1585). They mistakenly ascribed the chronicle to Albrecht von Hohenberg, later Bishop of Freising.

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CLEMENS JOOS

Matthieu d'Escouchy

1420–82(?). France. Quesnoy-le-Comte in Hainaut. Author of a chronicle of France in Middle French, outlining the period 1444–61, the last third of the reign of Charles VII. In the prologue, Matthieu presents his work as a continuation of the *Chronique* of → Enguerrand de Monstrelet. He describes contemporary events from the truce of Tours (28 May 1444) until Charles' death. His literary style could be compared with → Froissart. Written in a realistic prose, it reveals a sense of detail exemplified in the physical descriptions. Matthieu is more objective than Enguerrand, and never sympathizes with the Burgundian court. His work survives in five manuscripts including two fragments. The most interesting but incomplete manuscript is D (Paris, BnF, fr. 4907, 15th century), which forms the basis of the Beaucourt edition, with C (BnF, fr. 23282) providing the missing passages.

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TANIA VAN HEMELRYCK

Maupoint, Jean

d.1476. France. Prior of the Parisian monastery of Sainte-Catherine de la Couture (Augustinian canons). Diarist. Maupoint joined Sainte-Catherine at a very early stage of his life, and after spending

time in other monasteries (Notre-Dame de Mons in Hainaut and Notre-Dame-en-l'Isle in Troyes), he returned there as prior in 1438. The church had been devastated during the war, and Maupoint did his best to restore it to its former glory. At the same time, he continued his studies under the supervision of Thomas de Courcelles and graduated Bachelor in theology and Master of Arts. Maupoint started working on a diary, the *incipit* of which is in Latin, while the rest is in French. The surviving fragments cover the years 1437–68 and focus on the War of the Public Weal and the Battle of Montlhéry. There are two surviving manuscripts: Paris, BnF, Grenier 105 is a 17th-century copy in which the journal is continued up to 1476; Vatican, BAV, christ. 753 contains two fragments covering the years 1461–5 and 1462–4.

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CRISTIAN BRATU

Maurisio, Gerardo

ca 1173–1237. Italy. Born in Vicenza into a family of notaries and judges, Maurisio studied the *ars dictaminis* under the famous rhetorician Boncompagno da Segni as well as civil law at Bologna. He returned to Vicenza to serve his commune as procurator in 1198, when he was captured at Bassano by Paduan forces and was held prisoner for a time. In his maturity he made a career as an attorney of his city, styling himself *cauxidicus vicentinus*.

His chronicle departs from the annalistic traditions of Italian town history and is rather an account of the careers of three generations of Da Romano leaders, starting with Ezzelino the Stammerer at the end of the 12th century. Enriched by autobiographical asides and eyewitness accounts of major events, the work is an extensive and reliable description of the rise of the da Romano brothers to rule over Vicenza and Padua in the 1230s. Loyal to the Ghibelline party and laudatory of the da Romano family, Maurisio viewed the brothers mainly as the agents for the liberation of his native Vicenza and the conquest of its hated enemy, Padua. At the end of the chronicle, the achievements of Ezzelino and Alberico are

celebrated in verse by a Vicentine notary known only as Taddeo.

The chronicle was continued and epitomized by later historians of Vicenza, Niccolò Smereglo and Antonio → Godi. Maurisio's chronicle is extant in the manuscripts Vicenza, Biblioteca Civica Bertoliana, Gonzati 21.10.9 and Vatican, BAV, Vat. lat. 4941 (late 14th or early 15th century); a copy of Smereglo's chronicle is preserved in Milan, Biblioteca Ambrosiana, D 223 inf.

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BENJAMIN G. KOHL

Maximus of Zaragoza

fl. 590–620. Hispania (Spain). Bishop of Zaragoza. Historian. What we know of Maximus is, for the most part, derived from → Isidore's *De uiris illustribus* ch. 33 (older editions: ch. 46), which tells us "that it is said that he wrote much in prose and verse [and] in a very concise style a little history (*historiola*) of the events of the times of the Goths in Spain." Isidore concludes by telling us that it is also said that Maximus wrote many other things, but notes that "I have not yet read them." Given that Maximus and Isidore were contemporaries, this suggests that even in his own lifetime, Maximus was not a widely-distributed or widely-read author. Maximus was present at the church councils of Barcelona II (599), Toledo (610), and Egara (614), where he is recorded as a signatory.

On the basis of the Isidore reference, MOMMSEN attributed to Maximus the text that is now known as → *Consularia Caesaraugustana*. MOMMSEN called it *Chronicorum Caesaraugustanorum reliquiae*

(remnants of the chronicles of Zaragoza) and identified it as Maximus' *historiola*. However, COLLINS (1994) has shown this to be an impossible identification, so we must consider the *historiola* as lost.

In PL 80, 617–32, MIGNE published a chronicle (*Chronicon ab anno CDXXX*) which he attributed to Maximus, but it is actually the work of the early 17th-century Jerónimo Róman de la Higuera.

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THOMAS O'LOUGHLIN

Meißnische Chronik

15th century. Germany. The two "recensions" of this chronicle are in fact two separate and independent anonymous East Central German prose translations and adaptations of Johannes → Tylich's *Chronicon Missnense*. Recension I, made before 1426, covers only the years 785–1346, whereas recension II contains a continuation for 1426–78. A third recension, a shortened compilation of *De origine* (up to 1440) and other chronological sources, was printed in the 16th century.

The chronicle starts out with the Saxon noble Widukind who fought against Charles the Great, dealing with marriages and births in the ruling family and the foundation of monasteries and cities in their realm. From Dedo and Konrad of Meissen (ca 1120) to ca 1200 the narrative becomes much broader by renarrating the corresponding passages of the → *Cronica Montis Sereni*. Comparable with regard to the broad depiction is the term ca 1300–20, whereas the conjunctive parts are merely cursory, except the extensive narration of the fights for the margraveship Meissen against the kings Adolf of Nassau and Albrecht I of Habsburg (1294/95, 1307). The first part of the German chronicle ends with the conquest of Langensalza by landgrave Friedrich II (1346), the second part (continuation) begins with the battle of Aussig in the Hussitian Wars (1426) and ends with and appended narration about the Pazzi revolt of 1478 by Hans Bucheler, a German citi-

zen of Florence. This continuation deals merely with events taking place within the frontiers of the margraveship like noble marriages, natural disasters and wars. It also renarrates extensively the story of the kidnapping at Altenburg (1455) when Kunz of Kaufungen and some of his cronies took the young Saxonian princes Ernst and Albrecht as hostages. The *Meißnische Chronik* is a mainly local source interpreting history from a strictly Saxonian perspective.

Manuscripts of recension I: Zwickau, Ratschulbibliothek, ms. I, 6 (1426); best and oldest of recension II, continuation: Halle, UB & LB, ThSGV 3147 (1508), source of Weimar, Herzogin Anna Amalia Bibliothek, Q 206 (early 16th century). The early section (785–1346) is unedited.

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BRIGITTE PFEIL

Meisterlin, Sigismund

ca 1435–ca 1497. Germany. Benedictine author of chronicles of Augsburg and Nuremberg. Meisterlin began his career as a monk in the Benedictine monastery of St. Ulrich and Afra in Augsburg from ca 1450. He studied in Padua ca 1457–59, after which he is attested in St. Gallen in 1462; as archivist of the Alsatian convent of Murbach in 1463–4; in Oettingen in 1469–70; Würzburg in 1476; as preacher at St. Sebald's, Nuremberg, in 1478, in Gründlach (today a suburb of Nuremberg) in 1481, and in Feucht south of Nuremberg in 1489.

In 1456, at the suggestion of the humanist Sigismund Gossembrot, Meisterlin composed a chronicle of the early history of the city of Augsburg, his *Chronographia Augustensium* (eight manuscripts, notably Augsburg, Bischöfliche Ordinariatsbibliothek, cod. 50). He himself then translated this Latin text into German (fourteen manuscripts, including Augsburg, SB & StB, 2° cod. Aug. 59 and 60), and it was partly printed in 1483 and again in 1522. In the first book he refutes the popular myth of Trojans as the founders of Augsburg; in the second book he develops his own explanation, using a rich array of medi-

eval sources; the third book describes the Battle in the Teutoburger Forest in AD 9 between the Roman General Varro and the Cherusian leader Arminius; only the fourth book outlines the actual history of Augsburg from the time of the Roman Emperor Constantine the Great to the present, again solidly researched on the basis of extensive primary sources.

In 1483–84 he composed an unsuccessful biography of St. Sebald (*Legenda nova St. Sebaldi*; which he also translated into German), and then, on behalf of the city council, a chronicle of Nuremberg, *Nieronpergensis cronica* (eleven manuscripts; eg. Munich, BSB, clm 23877), also based on intensive source studies, which he likewise translated into German (*Cronica der statt Nürenberg geteilt in drei Bücher*; first copied in 1515; a total of twenty-one complete manuscripts from the 16th century). The Latin version was written in 1485, but revised and finally completed in 1487. It was, however, not published until 1526, perhaps because Meisterlin had formulated his opinions about popular uprisings of the previous century and his criticism of the authorities too openly.

We also have some poems and numerous letters from Meisterlin. Overall, he seems to have had a difficult personality and experienced numerous conflicts with his contemporaries. In many respects, he can be counted among the early humanist historiographers in Germany, though he continued with an almost slavish admiration of the city council and expressed surprising contempt for the urban masses.

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ALBRECHT CLASSEN

Melissourgos, Macarios

[Melissenus]

d. 1585. Greece. Archbishop of Monembasia and author of a counterfeited *Chronicon maius* in vernacular Greek prose, which was long ascribed to the 15th-century chronicler Georgios → Sphrantzes.

The view that Sphrantzes composed this chronicle originates with Melissourgos himself, and is rooted in the manuscripts, which give the work the title Χρονικὸν τοῦ Γεωργίου Φραντζῆ τοῦ χρηματίσαντος πρωτοβεστιαρίτου καὶ μετέπειτα Μεγάλου Λογοθέτου, διὰ δὲ τοῦ θείου καὶ ἀγγελικοῦ σχήματος μετονομασθέντος Γρηγορίου μοναχοῦ (Chronicle of the Provestiarites and the late Megas Logothetes Georgios Phrantzes who was renamed Gregorios monachos after he took the divine and angelic garment). Scholars gave it the short title *Chronicon maius* to distinguish it from Sphrantzes' *Chronicon minus*, believing it to be a revised and expanded work by the same author. However the authorship of Melissourgos has now been established, and today the work is sometimes referred to as *Pseudo-Sphrantzes*.

Compiled around 1575, the *Chronicon maius* covers the period from 1195 to 1481. Besides the (genuine) *Chronicon minus* of Sphrantzes, Melissourgos made extensive use of → Niketas Choniates, Georgios → Akropolites and Nikephoros → Gregoras, as well as the 16th-century historians Manuel Malaxus and Dorotheus of Monembasia. Book I of the *Chronicon maius* recounts political events until the death of Emperor Manuel II (1258–1425), book II reports about the reign of John VIII (1425–48), book III gives a full account of the Ottoman conquest of Constantinople, and the final book takes the narrative up to the end of the lifetime of Georgios Sphrantzes. Melissourgos' aim is to support the fraudulent claim that he was a descendant of the distinguished Byzantine family Melissenos; the faking of a chronicle by a famous historian of the previous century seems to have been a deliberate strategy in furthering this agenda.

A total of 24 Greek manuscripts have been transmitted, which were mostly written in the 18th and the 19th centuries. Only four of them are of significance for establishing the text: Milan, BA, cod. gr. 616 (*anno* 1578) and 641 (16th century); Turin, BNU, cod. gr. 102bis (16th century); and Munich, BSB, cod. gr. 239, (16th century).

12th century), all three from Spain (Sepharad) or Provence. Also with regard to scholars of the 13th century, his main appreciation remains for those from Spain—for example, Moses ben Nahman (Nahmanides), Solomon ben Abraham Adret (RaShBa), Aaron ben Yoseph ha-Levi—and even more for those from Provence where he mentions also more scholars.

For the different time periods, he refers partly to his sources, for example to → Abraham Ibn Daud's *Sefer ha-Qabbalah* and to the *Seder ha-Qabbalah* of R. Nissim who might have been the indirect source for details from Rav Sherira Gaon's famous letter. Being concerned about the reliability of sources in general, he remains an independent author who redacts and adds to his sources, also philosophical explanations. This chronicle served as model for → Isaaq ben Ya'qob de Lattes of Perpignan's own chronicle in *Sha'arey Tzion*.

The text survives in a manuscript in St. Petersburg, Российская национальная библиотека, Евр. II A 9.

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Literature: *RepFont* 7, 565f.

EVA HAVERKAMP

Menander protector

before 550–582/602. Byzantium. Born in Constantinople, the son of a family of Syrian or possibly Mesopotamian origin. He wrote a Greek-language history covering the years 557/58–82. It was probably commissioned either by Emperor Maurice or by a high-ranking court-officer, since Menander had free access to the imperial archive. Menander confessed candidly that he needed to put his pen to parchment because he was short of money. Born to an uneducated man he and his brother Herodot studied law but only Menander finished school. Instead of taking up a career as a lawyer he became, by his own admission, a layabout. Only with the enthronement of Emperor Maurice did he make up his mind to start writing his *History*, and enter imperial (diplomatic) service, where he eventually rose to the rank of a *protiktor* (protector).

The ἱστορία (history), as the work is called by the *Excerpta de Sententiis*, was traditionally thought to be the continuation of → Agathias of Myrina's ἱστορία, though it is far more than a

mere appendix. It is an important source for the last years of Justinian I, for Justin II and Tiberios II. Due to his position as an envoy the text is mainly about foreign affairs and touches the conflicts with the Avars, Turks, Slavs, in South Italy and with Persia.

Menander's work is transmitted only in fragments within the *Suda* and the *Excerpta de Sententiis* and *de Legationibus* written or commissioned by → Konstantinos VII Porphyrogennitos.

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STEFAN ALBRECHT

Mengers, Cornelius

[van Zantfliet]

d. in or after 1461. Low Countries. Benedictine monk from the abbey of St. Jacques, Liège. Author of a comprehensive Latin prose *Chronicon* covering the history of Liège, the Low Countries and Europe from the Incarnation up to the year 1461. He was born in Zandvliet near Antwerp and became a monk in Liège before 1430. He manifested himself as a prolific copyist of mainly spiritual works. Later he held the positions of prior in St. Leonard's priory (1444) and dean in the abbey of Stavelot (after 1447).

It was probably in Stavelot that he started to compose his chronicle. The first part, up to 1249, is based on → Vincent of Beauvais and to a lesser degree on → Giles of Orval; the second part, preceded by a prologue by his own hand, is a compilation of several chronicles from Liège, including → John of Hocsem, John of Warnant, → Jean d'Outremeuse, → *Chronicon Leodiense usque ad a. 1402*, → Ralph of Rivo, and the so-called → *Chronicon regni Johannis de Bavaria*. The last part of the *Chronicon*, covering the period from ca 1421 to 1461, is for the most part original. References to → Petrarch and → Boccaccio reveal a certain interest in humanism. The *Chronicon* survives in one complete manuscript, written by five scribes in St. Jacques abbey in 1479 and today preserved in the Bibliothèque royale of Brussels (Brussels, KBR, II 3025). A modern critical edition is still lacking.

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PIETER-JAN DE GRIECK

Menko

ca 1213/14–1275/76. Low Countries. Third abbot of the Premonstratensian abbey of Wittewierum (*Floridus Hortus*) near Groningen. Author of the Latin *Chronicon Floridi Horti*, which is a continuation of the *Cronica Floridi Horti* by → Emo.

Menko's continuation of Emo's prose chronicle puts the monastery, which he entered in 1230, at the centre of his interest. He was ordained priest shortly before 1238 and subsequently occupied the offices of *vestiarius*, *cellerarius* and head of the school, but he wrote his parts of the chronicle in his years as abbot, that is, after 1243. Apart from the convent affairs, he records the usual events like floods, famines and feuds and pays some attention to dynastic developments in the German Empire. Furthermore, he informs the reader in detail on the contribution of his fellow Frisians to the Tunis crusade of King Louis in 1269/70. The chronicle was continued in an annalistic way up to 1296 by an anonymous author, possibly the fifth abbot of Wittewierum, Folkerus. Together with Emo's work the *chronicon* of Menko survived in two manuscripts: Groningen, UB, ms. 116, 113–193, largely an autograph, and Groningen, UB ms. 117, a later copy, containing the only version of the anonymous continuation. *Editio princeps*: Antonius Matthaëus (Leiden 1699).

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Literature: *Narrative Sources* NL0366.

JOHANNES MOL

Mennel, Jakob

[Manlius]

1460–1524. Germany. Author of two chronicles of great importance and seven minor historical works, in Latin prose and German verse. Mennel was born in Bregenz (Austria), studied with Johannes → Nauclerus in Tübingen 1477–84, and after spells in Rottenburg and at the Universities of Freiburg im Breisgau and Basel, he became Freiburg town clerk. From here he sought contact to the court of Maximilian I (Reichstag in Freiburg 1498), was appointed councillor in 1505, and a little later court historian.

Mennel's first historical work is the *Cronica Habsburgensis Rigmatica*, which was written for print and appeared twice, in 1507 and ca 1510 (Konstanz, Johann Schäffler), a German-language rhymed chronicle on the history of the House of Habsburg from a fictitious Duke Pryamuss, set around the year 300, to King Maximilian. The innovative feature of this chronicle is Mennel's linking of the early Habsburg dukes with the Merovingians, on the basis of a falsified document from the Monastery of St. Trudpert in Breisgau.

The success of the *Cronica Habsburgensis* inspired Mennel to write his principal work, the five-volume *Fürstliche chronick, kayser Maximilians geburtsspiegel genant* (Princely chronicle, or mirror of the descent of Emperor Maximilian: Vienna, ÖNB, cod. 3072*–3077; preparatory work in cod. 2800*, 8994, 3077*, 3077**, Munich, BSB, cgm 1218), which was composed in the years 1507–18 at Maximilian's behest and provides historical and genealogical support for the Emperor's political ambitions by constructing a continual genealogical lineage with a multitude of saint cognates and linking the dynasty with their lands. Three volumes develop a fictitious lineage of the Habsburgs, based among others on Johannes → Trithemius, which traces their descent from the Trojans via the Merovingian kings in Burgundy and the Breisgau to the actual Habsburgs. A number of side branches allow important noble families to be connected to the ruling house. The last two volumes deal with the saints whom Mennel identifies as belonging to the dynasty. Mennel had a number of collaborators; among those in his circle was the Freiburg chaplain Johann → Sattler. The chronicle, which Mennel presented to Maximilian in 1518 in Kaufbeuren, remained in the court libraries and was not widely copied.

compilations based on Order's existing chronicle tradition, only slightly enriched by data from the author's personal experience, oral tradition and documentary sources. Most of them were written in or translated into German to answer the needs of Dominican nuns whose facilities in Latin were limited.

His most extensive historical work is the *Buch der reformacio Predigerordens* (book of the reform of the Order of Preachers, 1468), regarded as a manifesto of the observant reform in the Teutonic province. Three of its five books, known as the *Chronik des Schönensteinbacher Klosters*, concern only the Dominican nunnery in Schönensteinbach, by Wittenheim in Alsace, covering the years 1153–1394. The fourth concerns the friars involved in the reform, while the fifth and the most extensive surveys the history of the reform in the Teutonic province until 1467. The work has survived in four manuscripts: Strasbourg, BN & BU, ms. 2934, fol. 10^v–261^v (the oldest, reaching 1467, with corrections and supplements by the author); Munich, BSB, cgm 8081, fol. 9^r–274^v (continued until 1486); St. Gallen, Stiftsbibliothek, cod. 1916, pp. 42–767 (the basis of the edition); Tübingen, UB, Hs. Md 456, f. 81^r–245^r. The chronicle was adapted in the 17th century by Dominic Ranckendall and in the 18th by Seraphin Dietler.

Meyer's other historical works include a Latin *Chronica brevis Ordinis Praedicatorum* (brief chronicle of the Dominicans), which first appeared in 1470, supplemented in 1475 and probably 1479, describing the Order's history from its creation until 1470 through the prism of the incumbencies of the successive masters of the Order. His *De fundatione, restauracione ac reformacione monasterii sororum Angelicae Porte oppidi Gebwilerensis ordinis predicatorum Basiliensis diocesis* (on the foundation, restoration and reformation of the convent of the Dominican sisters "Porte de l'Ange" in the town of Guebwiller in the diocese of Basel) deals again with a convent in Alsace.

In German Meyer wrote *Leben der Bruder Predigerordens* (Lives of the Dominican brothers), 1469, on the Order's history from → Jordan of Saxony until Iohannes de Vorcellis. His *Ordenchronik* appeared in two editions, the first in 1481 covering the period from St. Dominic until Salvus Cassett, and the second in 1484 covering 1153–1366, both based on the *Vitae Fratrum* by → Gerald Frachet. His *Papstchronik Prediger-*

ordens (Dominican chronicle of popes) was written in 1470 to chart the Order's history under the pontificates from Innocent III until Paul II, continued as yearbooks until 1481. The *Keiserchronik Predigerordens* (Dominican chronicle of emperors) appeared the following year, 1471, linking the Order's history to the German emperors from Frederick I to Frederick II. Meyer also edited → sisterbooks from the cloisters in Töss, Katherinental, Oetenbach and Adelhausen, basing them on the → Anna von Munzingen chronicle.

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ANNA ZAJCHOWSKA

Michael de Leone

[Michael of Löwenhof; Michael Jude]

ca 1300–55. Germany. Member of a wealthy family of Rhenish provenance in the late Medieval town of Würzburg, seat of the prince-bishop of Franconia; student and Master of both laws in Bologna; imperial notarius and episcopal protonotarius, and finally headmaster of the monastic school at Neumünster. The alternative name Michael Jude and his coat of arms, three Jewish hats, may indicate Jewish ancestry, but the evidence is inconclusive.

Michael was one of the outstanding writers and collectors of literary, legal and historical miscellanies in the later Middle Ages. His monumental *Hausbuch* in two volumes was intended to be an eternal property and memorial to his house and his family, the newly (1332) acquired Löwenhof and its heirs. The transitions between collecting, editing, commenting on existing texts and creating new ones are fluent in this book, of which only one volume remains in its entirety (Munich, UB, 2^o cod. ms. 731). The common factor of all the texts included is their references to Michael's own position, family and local area. The work also contains vernacular, largely didactic and poetic texts such as the songs of the MHG minstrel Walther von der Vogelweide, who died in Würzburg ca 1235 and was buried there, whence Michael's interest in him. A second huge codex, Michael's *Manuale*, collects material related on his professional status and activity in the episcopal administration in a similar way, including oaths and legal formulae (Würzburg, UB, cod. M.p.misc. f.6).

Both books contain historical compilations and excerpts in the narrow sense, as well as original historical notes by the author. As Michael's chronic interests were particularly political and topical, the urban background defined the selection of the sources and their interpretation. As a historian, Michael benefited from contacts with such close colleagues as Hermann von Schildesche, Lupold von Bebenburg or Lupold Hornburg, whose works are frequently inserted in Michael's collections.

His own contributions as a chronicler date from the decade after 1340/42. Among them, *De laudabilibus gestis recolendae memoriae domini Ottonis Wolfskel episcopi* is a rare overview of the regime of Michael's patron, prince-bishop Otto of Würzburg. *De cronis temporum hominum modernorum*, a Latin chronicle adjacent to the *Gesta*,

records urban and regional history, but also imperial events from the election of Charles IV. (1346) in close relation to other sources (as by Lupold), but in many cases also from his own position as an eyewitness; there are valuable episodes in it, such as the self-immolation of the Würzburg Jews and the entry of the flagellants into the town. Finally, *De origine Novimonomasterii Herbipolensis et monasterii in Kamberg* refers anonymously to the origins of the Neumünster in Würzburg and the monastery at Comburg. All these works are inserted into the *Hausbuch*. Several legal inserts into Michael's *Manuale* might be mentioned here in passing; though not historical writing in a strict (and modern) sense, they are riddled with historical arguments, as they address the status and the liberties of the ecclesiastic order (e.g. *De cleri iudiciaria libertate; De libertatis clero concessis a principibus*).

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MATHIAS HERWEG

Michael of Carinthia

d. 1534. Bohemia. Author of *Chronica fratrum minorum de observancia Provincie Bohemorum secularibus non communicanda*, an official history of the Czech Franciscan Observance from its origins (mid-15th century), written shortly after the turn of the 16th century, with the anonymous continuations to the middle of 18th century. The Chronicle runs to 488 pages in the unique manuscript, written in Silesia after 1505, with one ornamental initial: Prague, Knihovna Národního muzea, VIII F 75 (purchased in 1971). There is no edition.

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kroniky nalezena v Německu", *Dějiny a současnost*, no. 3, 2004. P. HLAVÁČEK, *Čeští františkáni na přelomu středověku a novověku*, 2005.

MARIE BLÁHOVÁ

Michael Panaretos

ca 1320–ca 1390. Asia Minor. Byzantine author and official of the Trebizond Empire. His Greek-language chronicle *Περὶ τῶν Τραπεζούντος βασιλείων, τῶν μεγάλων Κομνηνῶν, ὅπως καὶ πότε καὶ πόσον ἕκαστος ἐβασίλευσεν* (The Emperors of Trebizond, the Grand Comnenes, in which manner and when and how long every Emperor has reigned) is the unique narrative source for the history of the Empire of Trebizond. It begins 1203 and ends 1390, with an anonymous continuation up to the year 1426. From 1351 till 1379 the author was an active member of the court of the Grand Comnenes in Trebizond. He visited Constantinople in 1363 and 1368, while he held the official title and function of a Protosebastos (Most honoured) and a Protonotarios (First notary) of the Emperor Alexios III Comnenus (1349–90). His language is simple and does not avoid using elements of the Pontos' dialect.

When referring to events during which he was not present, Michael uses the state records of Trebizond, though he himself avoids mentioning his personal opinion in many cases. A characteristic of his work is that, while he relates intimate details of the life of the Grand Comnenoi of Trebizond (births, marriages, deaths), he is silent regarding other important events, for which he certainly had information, such as the various agreements with the Italian cities. Manuscript: Venice, Biblioteca Nazionale Marciana, cod. gr. 608, fol. 287–312 (15th century).

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CHRISTOS STAVRAKOS

Michael the Great

[the Syrian; the Elder]

1126–99. Cappadocia. Patriarch of the Syrian Orthodox Church and author of a Syriac (Aramaic) world chronicle from the creation to 1195. Michael was born in Melitene (Malatya, modern Turkey) into a clerical family. He was sent to the monastery Mor Barawmo for his education, where he stayed on as monk and prior. In 1166 Michael was elected patriarch. His authority was first sought among the non-Chalcedonian churches. The second half of his patriarchate was overshadowed by the election of an anti-patriarch. This led to temporary diplomatic isolation until 1193, when Michael was again fully recognized. He was buried in Mor Barawmo.

His main work is a monumental world chronicle, which preserves fragments of several earlier works not independently extant. Inspired by the chronicles of → Jacob of Edessa and → Dionysius of Tel Mahre, Michael's chronicle blends chronological tables and ecclesiastical history. Large parts of both of these source chronicles were included, to which Michael added more material, such as historical texts, acts of councils, letters or sermons, many of which he named. Unnamed Armenian and Arabic sources were also used. His chronicle shares many sources with the → *Chronicle of 1234*, using the Syriac epitome of → Zacharias Scholasticus, the works of → John of Ephesus, Basil of Edessa and others, although the selection of material has been made independently. He had only some of his sources directly before his eyes, using others (e.g. → Eusebius of Caesarea) through intermediaries, as he explains himself. Michael related the history of his own time from a well-informed point of view. In terms of source-critical methods and scope Michael reached the highest standard in Syriac chronography. He intended his work for learned clerical readers with access to a library.

The chronicle consists of twenty-one books divided into chapters. The historical material was originally organized in four columns; the first was designated as the "succession of the patriarchs", the second as "succession of the kings", the third (chronological canon) as "computation of the years". No title for the fourth column, which contains mixed material, is known. The column layout is interrupted from time to time with excursus of varying lengths, describing particular events. The main text ends abruptly, with no conclud-

ing formula, and six appendices follow. The first appendix is a synopsis of all the kings and patriarchs mentioned, which functions as a directory. The second appendix is a treatise on the historical identity of the Syrian Orthodox Christians, and their connections to the ancient oriental empires and the ancient Arameans. Michael was motivated by a strong interest in history for its own sake. He also examines the historical role of the Syrian Orthodox as a cultural-ethnic group and as a church.

The Syriac text is not preserved in its entirety, and the layout of Michael's chronicle was distorted through the process of copying. The only extant manuscript was written in 1598. It is kept today in Aleppo, Syriac Orthodox community (no shelf-mark) and will soon be made available in print. It was the *Vorlage* for an Arabic translation, which sought to preserve some visual features. CHABOT detected details lost in the Syriac text in one Arabic manuscript preserved in London, BL, ms. Or. 4402. The chronicle was twice translated into Armenian, in 1246 and in 1248, whereupon it was shortened and adapted according to Armenian interests. The Armenian translation of 1246, made by the priest Ishokh and → Vardan Arewel'ci, is the earliest extant version of the text, and is preserved in the same manuscript (Jerusalem, Ναός του αγίου Ιακώβου, 32) as the history of → Grigor of Akanc'; the 1248 translation, also by Vardan, is also preserved in the 13th-century manuscript (Yerevan, Matenadaran, 5904).

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DOROTHEA WELTECKE

Michele da Piazza

[Michael Platiensis]

14th century. Italy. Michele's biography is wholly unknown and even his name is uncertain. His identity has been transmitted to us by the scholarly tradition of the 17th century, according to which Michele was native of Piazza Armerina, in Sicily, and belonged to the Franciscans, but none of this personal data is mentioned in the author when he speaks about himself in the *Historia sicula* which is attributed to him. Moreover this chronicle is anonymous and without a title in the two oldest manuscripts that contain it (Palermo, Biblioteca della Società Siciliana di Storia Patria, Fondo Fitalia, Ms.B.I.30 and Ms.B.I.3). The culture and the vision of the world which emerge from it suggest the author was a member of the OFM Conv., as is evident his link with the society of Catania at the time he wrote it, as he identifies his point of view with that of the city at the foot of Etna.

The *Historia sicula*, a detailed chronicle in prose, written in an elementary Latin with many Sicilian vernacularisms, begins where → Niccolò Speciale's *Historia sicula* ends; it narrates month by month, and sometimes day by day, the Sicilian events from 1337 to 1361, under the reign of Peter II and his successors Louis and Frederick III. It was conceived in a baronial environment and was based on baronial documents, the archive of the Alagona family, to whom it is very close, and expresses a fierce condemnation of the Sicilian barons, taking the side of the Aragonese monarchy, the legitimacy of which is reaffirmed against the reiterated Angevin claims, after the Vespers rebellion. The chronicle is also of great importance for the realism of the narration and for the attention given to the Sicilian agrarian conditions.

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ROSANNA LAMBOGLIA

Michele da Vico

fl 1370s. Italy. Author of *Breviarium historiae Pisanae* (Breviary of Pisan History). Michele da Vico was a secular canon of the Cathedral Chapter at Pisa.

His *Breviarium*, encompassing the history of the Pisan Republic from the late 10th century, is a compilation of a number of earlier anonymous Pisan chronicles: *Annales rerum Pisanorum 971–1176*, → *Chronicon Pisanum breve*, and *Chronicon aliud breve Pisanum incerti auctoris 1101–1268*. Occasionally inaccurate (as in the erroneous narrative concerning the Pisans' expedition during the 1st Crusade), the *Breviarium historiae Pisanae* describes the origins of the Commune which was to become the Republic of Pisa, and its political structure, the territorial development of the Pisan City-State, its maritime expansion and the conquest of Sardinia.

In the 16th-century manuscript of the *Breviary* (Lucca, Archivio di Stato, ms. 53) there is an authorial statement according to which the work on the chronicle was finished on 10 August 1371; this indication, however, is far from being certain, as in the only other extant manuscript of the *Breviary* (Pisa, Archivio Capitolare, C. 101, copied by the Pisan canon Angelo d'Abramo from a now lost 14th-century manuscript) there is no such indication.

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JERZY PYSIAK

Miechowita, Maciej

[Matthias Carpiga de Miechów]

ca 1457–1523. Poland. Historian, geographer, physician, alchemist. Miechowita studied in Kraków (MA 1479), Rome and Bologna (doctorate in medicine ca 1488). As professor of the University of Kraków, many times elected rector, he was noted for his organisational skills and bequests to his institution. He wrote several works of history, and also on alchemy and medicine,

including *Contra saevam pestem regimen* (1508), a popular handbook on measures against the plague. He owned a considerable library, which can be judged by its extant inventory.

Miechowita's *Chronica Polonorum*, which was inspired by Jan Łaski, was printed in 1519. It aimed to refute the misinformation concerning Poland which was frequently repeated in Italy and at the Roman curia. However, as some of his interpretations of recent history were unfavourable to the ruling Jagiellonian dynasty, his work was confiscated. A second edition of 1521 was supplemented with additions, written among others by Jost Ludwik Decjusz (*De Sigimundi regis temporibus*), based on materials prepared by Miechowita. The earlier history draws on the *Annales* of Jan → Długosz, while the accounts of more recent events are based on Miechowita's own observations and oral reports he had collected. Displaying a clear patriotic tendency, Miechowita's chronicle inspired many later Polish historians and was a source of numerous myths concerning the beginnings of the Slavonic peoples and of the Polish state. The *editio princeps* was produced in Kraków by Hieronymus Vietor in 1519; a second edition followed in 1521.

In 1517 he published *Tractatus de duabus Sarmatiis, Asiana et Europiana et de contentis in eis*, an interesting work on geography, ethnology and history, rich in details, which dispels the myths of the "montes Hiperborei" and the "montes Ryfei". The *Tractatus* was the first description of the territories between the Vistula and the Don in the history of European geography. It triggered numerous translations and re-workings. The *editio princeps* was produced in Kraków by Joannis Haller in 1517. A revised edition, also by Haller, appeared under the title *Descriptio duarum Sarmatiarum, Asiana et Europiana et eorum que in eis continentur* in 1521.

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MIECZYSLAW MEJOR

Mionannála
(Minor annals)

15th century. Ireland. This title has been given to a series of seventeen quasi-annalistic extracts in Middle Irish, which embody stories, several of which occur elsewhere; these are found in a late 15th-century Irish manuscript, now London, BL, Egerton 1782. The extracts were edited by STANDISH HAYES O GRADY and are summarised by him in the second volume of the *Catalogue of Irish Manuscripts in the British Museum*; this latter work was brought to completion by ROBIN FLOWER but the summary of the *Mionannála* was undoubtedly O GRADY's work.

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NOLLAIG Ó. MURAÍLE

Mirghwand

[Muḥammad ibn Khawand Shāh ibn Maḥmūd Mirghwand]

836/37–903 AH (1433/34–1498 AD). Persia. A historian from Bulghara (modern Uzbekistan) who wrote a universal history in Persian, entitled *Rawdat as-Safa fi Sirat al-Anbiya wa l-Muluk wa l-Khulafa* (Garden of Purity on the Lives of the Prophets, Kings and Caliphs). Born into a family of *seyyids* of Bukhara, he received a thorough education and wrote the history on the instigation of the famous poet, Mir Ali Shir Nawa'i, who was at the same time an important figure, statesman and companion at the court of his foster-brother, the Timurid Sultan Husayn Bayqara (1469–1506) in Herat. Ali Shir ensured that the often ailing historian could work in peace on his *chef d'oeuvre*.

For that purpose, he allowed him to reside at the Ikhlasiyya complex, built for himself at the outskirts of Herat (modern Afghanistan).

The *Rawdat* consists of seven volumes which present a more or less chronological survey of mostly Islamic history from the creation onward, and is concluded by an epilogue on geography. The work was based on a great many Arabic and Persian sources mentioned in the preface and the running text. The last three volumes are devoted to the history of central Asia after the rise of Ghen-gis Khan (1206–27). The sixth volume discusses the history of the Timurids to 1469, the seventh Husayn Bayqara and his sons up to 1522–23. This last volume was completed by the historian's son-in-law, Khwandamir. It is, from a modern point of view, the most valuable part of the work because it refers to sources since lost and includes observations made by the author himself.

The *Rawdat* was an extraordinary success and was widely read and quoted until the 19th century. It was used in compilations and various volumes were translated into both Ottoman and eastern literary Turkish (Chagatai). In the 16th century, the work was reckoned by the great Ottoman historian, Mustafa Ali of Gallipoli (d. 1600), to belong to the canon of Islamic historiography. From the early 16th century it also caught the attention of Europeans; it is first mentioned in the *Relaciones* of the Portuguese traveller Pedro Texeira (Antwerp 1610). According to STOREY, twenty-nine extracts were translated into Latin, French, English, German and Swedish from the late 18th century onward.

Many manuscripts have survived, often only containing a single volume, such as Los Angeles, Charles E. Young Research Library (UCLA), Collection number 1053, Box 2, 18 (vol. 1) or Leiden, UB, or. 216 (vol. 6). From 1845, the work was printed three times. The first two volumes of the Ottoman translation have also been printed (Istanbul 1338/1922). STOREY also lists twenty-four printed extracts.

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JAN SCHMIDT

Miroir historial abregié de France (A brief historical mirror of France)

1451 or earlier. France. This anonymous chronicle in Old French and Latin may have been written by Noël de → Fribois, the notary and secretary of Charles VII of France, who also wrote an *Abregé des chroniques de France*, which is similar in style. The *Miroir* covers the history of the French monarchy from its alleged Trojan origins up to 1380. The book has three subdivisions, each corresponding to a monarchic lineage. The first Book covers the history of the Kings of France until the reign of Pepin. The second Book narrates the history of the Carolingians; the third covers the Capetians. The author drew inspiration from other historical texts such as → Vincent of Beauvais's *Speculum historiale*, → Hugh of Fleury's *Historia ecclesiastica*, → Gregory of Tours and → Martin of Opava, as well as the → *Grandes Chroniques de France*. The five manuscripts of the *Miroir* are Oxford, Bodleian Library, ms. 968, Paris, BnF, fr. 4950, nouv. acq. fr. 1858 & nouv. acq. fr. 6853 and Vatican (BAV, regin. lat. 767). The location of a sixth surviving manuscript is unknown.

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CRISTIAN BRATU

Miskawayh

[ʿAbū ʿAlī ʿAḥmad ibn Muḥammad ibn Yaʿqūb Miskawayh]

ca 320–ca 421 AH (932–1030 AD). Persia. Arabic philosopher and historian, born in Rey (now Northern Iran). Miskawayh worked as a librarian for a number of viziers of the Buwayhids under the

Abbasid rule. He is known especially for his works on philosophy and ethics but he also made contributions to history. More than forty books are known, but the most important historical work is the *Tadjārib al-umam* (The Experiences of the Peoples; Milan, Ambrosiana, 3116/21). It is an important source of the history of the Buwayhids. The work is influenced by his own social status, his contacts to the court and by al- → Tabarī. The *Tadjārib al-umam* is characterized by interpreting the historical events in an objective analytical way. It is a chronicle of contemporary events, which he describes as an eyewitness, and a universal history from the beginning of Islam until the reign of Abud al-Dawla (372/982).

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HEIDI R. KRAUSS-SÁNCHEZ

Mitocolis, Boninsegna de

14th–15th century. Italy. He died presumably an old man in 1410, after a life spent at the service of the Scaligeri (Cansignorio, Bartolomeo and Antonio), as an administrative officer. According to Gian Maria VARANINI he might be identified with the notary Boninsegna da Mizzole whose name appears in a 1407 document. He is the author of *Parva cronica* (Small chronicle), a strongly pro-Scaligeri work which deals with the events that took place in Verona from 1259 to 1410. The short work was continued until 1412 by another author. There are no extant manuscripts of it: it was edited in 1787 by GIAMBATTISTA VERCI, who reports that he compiled it from some notes which belonged to Bartolomeo Campagnola (1692–1781), a scholar from Verona.

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RINO MODONUTTI

Mittelniederdeutsche Weltchronik (Middle Low German World Chronicle)

ca 1355. Germany. An anonymous prose chronicle of the history of the fourth world empire (following the scheme of → Daniel's dream) from Rome to Friedrich II, including an overview of papal history up to the reign of Clemens VI (1342–52). The work borrows heavily from the → *Sächsische Weltchronik* and from → Martin of Opava's *Chronicon pontificum et imperatorum*: in content the work resembles the *Sächsischen Weltchronik* but stylistically follows Martin, including much of the legendary material found there. It survives in three copies: Copenhagen, Arnamagnæanske Institut, Cod. AM 29.2°, Copenhagen, Kongelige Bibliotek, NKS Cod. 272.2°, and Stockholm, Kungliga Biblioteket, Cod. D 1340.

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STEPHEN MARK CAREY

Mohun Chronicle

post-1327. England. An incomplete Anglo-Norman prose chronicle probably written by the Cistercian Abbot of Newenham in Devon, for Joan de Mohun, wife of John de Mohun V (d. 1375). One medieval manuscript survives: London, BL, add. 62929. It contains a prologue that draws on → Wace's *Roman de Rou* and an Old French translation of → Pseudo-Turpin; a unique and unusual version of Albine's arrival in England derived ultimately from → *Dez Grantz Geanz*; chronicles of emperors and popes based upon → Martin of Opava's *Chronicon Pontifi-*

cium et Imperatorem. Lost sections would have recounted archbishops of Canterbury; kings of France; kings of England; and the arrival of the Mohuns in England and subsequent family history. Fragments of its family history survive in later transcripts by John Leland, Robert Glover, Richard St. George, and others, probably copied from lost folios of BL, Egerton ms. 3724, a mid-14th century register of the Mohun family that up to the early 17th century appears to have included parts of the *Mohun Chronicle*.

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JOHN SPENCE

Molinet, Jean

1435–1507. Northern France. Canon of Our Lady of la Salle-le-Comte in Valenciennes. "Indiciaire" (official chronicler) of the House of Burgundy. Author of *Chronicles* in Middle French (1474–1507), of many other works including the *Faictz et Dictz* (Facts and Words) and a prose *Roman de la Rose moralisé*. Settled in Valenciennes from approximately 1470, Molinet first performed there the function of secretary to Georges → Chastelain, whom he succeeded in 1475 as the official chronicler. This school of historical writing later found a worthy continuator in Jean → Lemaire de Belges.

Appointed by Duke Charles the Bold and his successors to celebrate the exploits of their dynasty, the chronicler adopted a resolutely Burgundian point of view and became the panegyrist of that *tresglorieuse maison* (extremely glorious house). His narrative, which covers more than three decades, exemplifies "immediate history" relating over the years the outstanding events of the moment. His written sources are chiefly treaties, letters and speeches copied in their entirety, as well as official accounts of the ceremonies of the Court of Burgundy. However, his narrative is mainly based on oral accounts. The integral text of the *Chronicles* is at present conserved in thirteen manuscripts; all of them result from the copy made by Augustin Molinet after his father's death, at the request of Charles of Croÿ, prince of

Chimay. Examples include Brussels, KBR, ms. 5438 (tome 1) and Paris, BnF, fr. 24035 (tome 2).

The *Chronicles* form, along with the *Memoirs* of Philippe de → Commines, one of the main historical sources of the late 15th century. Molinet devoted the largest part of his narrative to accounts of armed conflicts. He supplies essential information about the last campaigns of Charles the Bold, from the siege of Neuss to the disaster of Nancy (1474–7), or about the successive stages of the war between France and Burgundy (1477–93). Firmly opposed to Louis XI, he portrays Maximilian of Austria as the saviour of the Burgundian State. The *Chronicles* also contain a detailed account of the urban revolts which shook the Low Countries. In spite of the gravity of these riots, Molinet remained convinced of the Burgundian people's loyalty towards their "natural prince" and attributed the responsibility for the worst excesses to a few extremists.

The chronicler's work carries a deep political and moral message. To his mind, the House of Burgundy remained capable of renewing the splendour of ancestral chivalric values. The commemorative task assigned to him could only be justified by the Austro-Burgundian sovereigns' military glory and by the *tresor de proesse* (treasure of prowess) which formed the renown of the noble class. Charles and Maximilian are also celebrated as capable rulers. Each incarnating the princely ideal, they appear as perfect guarantors of the *bien public* (common welfare), maintaining order and fending off hostile attacks. Sensitive to the distress of the *petit peuple* (lower orders), Molinet praises each attempt at peace and rejoices in the new era of concord inaugurated by the advent of Archduke Philip the Handsome (1494).

The noble ambitions pursued by the chronicler induce him to adorn his discourse with every rhetorical resource. Though most of the time he chooses a sober and austere narrative style, in some parts of his narrative he expresses the subjective reactions inspired by events and makes use of oratorical techniques which give his language a poetical flavour: metaphor and paronomasia compete with verbal accumulation and rhythmic and rhyming prose. The great prosimeters where his political thoughts are displayed are skilled compositions: *Le Trosne d'Honneur* (The Throne of Honour, 1467), celebrating the apotheosis of Philip the Good, and *Le Chappellet des Dames* (The Ladies' Chaplet, 1478), in praise of Duchess Mary of Burgundy. *Le Naufrage de la Pucelle* (The

Maiden's Shipwreck) and *La Resource du petit peuple* (The Recovery of the Lower Orders) allude to the tribulations of the Burgundian countries during the years following Duke Charles's death. The allegorical fiction of the Temple of Mars contains a vibrant plea in favour of the *bien de paix* (advantages of peace).

Occasionally, the different genres fuse: *La Recollection des merveilles advenues en nostre temps* (The Recollection of the Marvels of our Age), commenced by Chastelain and continued by his disciple, gathers, in a rhyming chronicle, a list of events judged sensational, in which political events are interspersed with allusions to prodigies and other events (1429–95). Lastly, in the *Roman de la Rose moralisé*, he delighted in embellishing his discourse with exempla taken from recent history: like the heroes of past times, the great figures of the Court of Burgundy appeared to him worthy models for the noble class. The canon of his works, in which he constantly associates his historiographic activity with the moralistic interpretation of events, thus shows a perfect coherence.

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JEAN DEVAUX

Molsheim, Peter

fl. 1455–90. Switzerland. Author of the *Freiburger Chronik der Burgunderkriege*. Molsheim

is attested as a student in Erfurt in 1434. By 1453, he was prior in the abbey of Münchenbuchsee and in 1463 vicary in Wohlen, both in the territory of Berne. He later became chaplain of St. John in Fribourg and an official to the Fribourg commanders of the knights of St. John. Like the Bernese historians Bendicht Tschachtlan, Diebold → Schilling Sr. and Thuring → Fricker, Molsheim was a fellow of the Bernese patrician society *Zum Narren und Distelzwang* (Jester and Goldfinch) from 1474 to 1488.

In 1478, commissioned by the Fribourg government, he wrote a German chronicle of the town with special emphasis on the war against Charles of Burgundy. He relied heavily on the Bernese historians, especially on Schilling's *Kleine Burgunderchronik*. This he changed from a Bernese to a Fribourgian chronicle by simply substituting the name Fribourg for Berne whenever conceivable, by adding lists of Fribourg soldiers, and by inserting before the account of the war ten chapters on the foundation of Berne and Fribourg by Berchtold von Zähringen. Most of the information is based, again, on Bernese tradition, but three chapters are Molsheim's own work. These relate how Fribourg was released from the rulership of Savoy and how it was raised to imperial town in 1478, thus revealing a likely reason for the government's wish to have a *lievre de coroniques deis guerres passes* of their own. The Fribourg government bought the book in 1479.

There are 12 extant manuscripts from the 15th to the 17th century, seven of which belong to the 15th century. An autograph and possibly the manuscript bought by the council is Fribourg, Kantons- und Universitätsbibliothek, ms. D. 410. It was intended to hold three full-page pictures, of which one was carried out rather crudely, showing an episode of the first stage of the confrontation with Charles the Bold. More important are numerous grotesques drawn in ink. The text breaks off in the middle of the description of the battle of Nancy, another sign of the barely finished state of the codex. The next oldest three manuscripts are Fribourg, Kantons- und Universitätsbibliothek, ms. D. 727 of 1483, Einsiedeln, Stiftsbibliothek, cod. 391 by the Fribourg notary Pierre Gayet, and a manuscript (today owned by the collector Heribert Tenschert in Basel) carried out by another notary, Ludwig Sterner, in 1501. These all contain an important addition to the history of Fribourg, and a new edition will have to address this.

Well known by local historians, Molsheim's account received attention also outside its town of origin: Hartmann → Schedel of Nürnberg included excerpts of it in a codex of 1497–99 containing confederate histories. A copy of this codex of 1497–99 is Munich, BSB, clm 951.

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REGULA SCHMID

Monsters and monstrous races

Monsters and monstrous races are a common theme in chronicles, which frequently see prodigious events as portents, and describe the exotic periphery of the world in geographical excursus.

Though few historians will agree on exactly how medieval annals, chronicles and *historiae* differ from each other, most believe these historical genres focus on human events, and so do not provide a suitable frame for monster lore. Annals will record year by year things "outside" the ordinary, comets, births of two-headed babies and the like, but discussions of monsters as a permanent part of the landscape would seem more typically to appear in encyclopaediae, travel books, narratives of Alexander the Great's Indian exploits, and geographical, and climatic works, not histories.

Yet as this encyclopedia everywhere shows, the chronicle is protean; in addition to its more familiar historical and annalistic prose forms, it can be in verse, it can be largely geographical, it can be part of an encyclopedia of universal knowledge, or it can even be a record largely of wonders. And a surprising number of chronicles, defined loosely or narrowly, incorporate some account of monsters.

In Roman histories the word *monstrum* denoted an omen or portent, usually an unusual human or animal birth, literally "showing" (*monstrare*) impending misfortunes to the state. A second sense of *monstrum*, most notably used by Pliny the Elder in his encyclopedia *Historia Naturalis*, referred not only to prodigious births but also to marvellous human and animal species that revealed God's continuous involvement with human affairs and his omnipotence in being able to change his plan for creation at will. Pliny, moreover, widened the term *monstrum* from one signifying a single portent to one denoting whole races, speaking of men of unusual appearance and habits as *huius monstri* who live in India or Africa. It was, no doubt, Pliny whom Ranulph → Higden had in mind when in his *Polychronicon* he observed that "at the farthest reaches of the world often occur new marvels and wonders, as though Nature plays with greater freedom secretly at the edges of the world than she does openly and nearer to the middle of it." This idea appears as early as the Carolingian *Liber Monstrorum*.

A rich range of connotations followed the word *monstrum* into medieval chronicles and the term was embodied in several different kinds of entries. The most annalistic type simply used the Roman sense of monster as a portent, as for example, in the Flemish chronicle of → Baudoin of Ninove, who noted that in 1299 a child was born with two heads. He drew no parallel, however, between this event and any larger world condition or historical pattern.

Many chronicles incorporated a great deal of material relating to the travels and adventures of Alexander the Great as part of a universal scheme in which Alexander's reign forms one of four "monarchies" in pre-Christian history (see → Daniel's dream). This material appears not only in → Vincent of Beauvais's *Speculum Historiale* for example, but also in its French and Dutch translations by → Jean de Vignay and → Jacob van Maerlant. Higden's *Polychronicon* also incorporates considerable portions of Vincent's

Alexander material and it too was translated into English by John → Trevisa. Similarly, the *Manipulus Chronicorum* of → Radulphus de Marham (d. 1389) incorporates a great deal of Alexander material into its Six Ages of the World structure. So medieval chronicles could be an important vernacular source of monster lore of the sort that would be particularly appealing to an arm-chair traveller.

Though not usually thought of as a chronicle so much as a collection of wonders intended "to keep a drowsy emperor awake", the *Otia Imperialia* of → Gervase of Tilbury (ca 1150–ca 1226) contains a great deal of originary and regnal history, including information about these monstrous races of men, treated not speculatively or theologically but for their pure entertainment value. Gervase in one manuscript tradition of his work incorporates the famous *Letter of Alexander to Aristotle* on the wonders of India, letting Alexander speak of some of these races in his own voice: "Then . . . we saw women and men . . . who were hairy all over, like wild animals, they were eight feet tall, and wore no clothes, but were naked. The Indians call these people the Ichthyophagi, they spend more of their time in water than on dry land, and live on raw fish and draughts of water. When we tried to take a look at them, they flung themselves alive into the depths of the river Obimaris. Next we discovered a race of huge Cynocephali . . ." (p. 855). This travelogue style is typical of the Alexander the Great material found in chronicles.

Though there were several score of these strange races of men, those most commonly mentioned were the Amazons, warlike women of normal appearance but of unusual social organization; pygmies and giants, strange by size; Cynocephali or dog headed men; Himantopodes, backward footed men; Panotii or all-ears; Monoculi and Bleymae, men with one eye or with their faces on their chests and their eyes on their shoulders; and men who do not eat but live only on the smell of apples. Not only did such races appear in Alexander's exotic Indian adventures, but in some cases also in chroniclers' discussions of closer northern lands.

Speculative treatments of monsters were often embedded in Macrobian or Noachic (tri-continental) accounts of Six-Age world history (*Aetas* theory; see → Six Ages of the World), where monsters resulted from extremes of heat or cold in northern or southern regions. The chronicle of → Benoît of Sainte-Maure (ca 1180), a lengthy

work of vernacular verse historiography, although nominally about the genealogy and deeds of the Norman dukes, leads up to their reign by showing the descent of the Norsemen from Magog, Japhet's son after the Flood. Describing the world's latitudinal contrasts, Benoît notes that at its center is the ideal temperate clime of Europe. But in the extreme south "where the regions are hot and burning there are people of different kinds, black, chinless, large and horned, and hairy right down to the ground. They have hanging ears, long noses, and large feet." These men are the Ethiopians imagined as monstrous.

Similarly, in the history of → Adam of Bremen (d. 1081) celebrating the accomplishments of the Archbishops of the Hamburg-Bremen diocese, who had been actively converting pagan peoples of the north, the chronicler offers a northern geography replete with monsters. For example, "round about the shore of the Baltic Sea, it is said, live the Amazons in what is now called the land of women. Some declare that they are made pregnant by sipping water, . . . by the merchants who pass that way, or by the men whom they hold captive in their midst, or by various monsters, which are not rare there. This explanation we also believe to be more credible. And when these women come to give birth, if the offspring be of the male sex, they become Cynocephali . . . The Cynocephali are men who have their heads on their breasts. They are often seen in Russia as captives and they voice their words in barks." While in Sweden "there is an immense wasteland . . . and hoards of human monsters prevent access to what lies beyond. There are . . . Cynocephali, and Cyclops who have one eye on their foreheads."

Though Adam does not speculate on how these Amazon mothers of the monstrous races got to the northern climes, or place them in a scheme of universal history, this was done by both Benoît and by → William of Jumièges (1100–70) in his own genealogy of the Norman Dukes, where he tells of an originary island of "Scanza" or Scandinavia populated by the Goths or line of Magog one branch of which eventually gave rise to the Norman Dukes and the other to the Amazons. "The wives of these Goths, who were later called Amazons, taking their husbands' long absences very ill, shook off their marriage-bonds, took up arms and appointed as leaders two queens bolder than the rest . . . whose right breasts had been burnt off to enable them to use their bows; they attacked the whole of Asia and subdued it to the

yoke of their burdensome rule for more than a hundred years." Thus, in the story of the Norman Dukes, the Amazons, monstrous largely for their rejection of patriarchy and for their unwonted militarism, are fitted into Biblical and Continental originary history and at least one of the three troubling questions about monsters raised by Saint → Augustine in his *City of God*—since such men are not mentioned in Genesis: where did they come from, when did they appear, and what is their purpose—is partially answered.

In the many late medieval universal chronicles, widely and cheaply disseminated through the advent of print, though monstrosity was placed in the same six-age, four-monarchy structure of human history that organized the earlier examples, sometimes two rather opposed teleological explanations are given. In answer to Augustine's troubling questions, monstrosity can be seen as a definite punishment for human sins or it can be a sign of God's interest in variety. To take the first of these views: the Dominican Archbishop St. → Antoninus of Florence (1389–1459) notes in his *Chronica*, (1474) like the historians already mentioned, that monstrous races did not take their origins from Adam but rather from the line of Noah after the Flood. What is new is the assertion that their appearance was part of human punishment for the building of the Tower of Babel by Nimrod, the first king, as recorded in Genesis, Chapter 11. Thus, linguistic confusion (for up until the erection of this proud tower all men had spoken Hebrew) resulted in species confusion and there were now men who varied physically and socially from the pattern of Adam.

In contrast to this position, Giacomo Filippo → Foresti of Bergamo in his *Supplementum supplementi Chronicarum* (1483) also links the advent of monstrous races to Babel's construction: "After the confusion of tongues God produced many monsters in diverse places." But Foresti rejects the idea that they are a punishment, seeing them as a sign of God's benign plan: "God himself perceiving similarity and variety inherent in the world's very make-up accordingly saw the need to weave in monstrosity for its beauty, and thus wished to produce many monstrous men in the world. And indeed, we ought not to disbelieve in whole races outside the customary run of nature, for just as there are individual monstrous births among men, so in the universe there are monstrous species of peoples." In this, Foresti may be following Radulphus de Marham, whose *Manipulus*

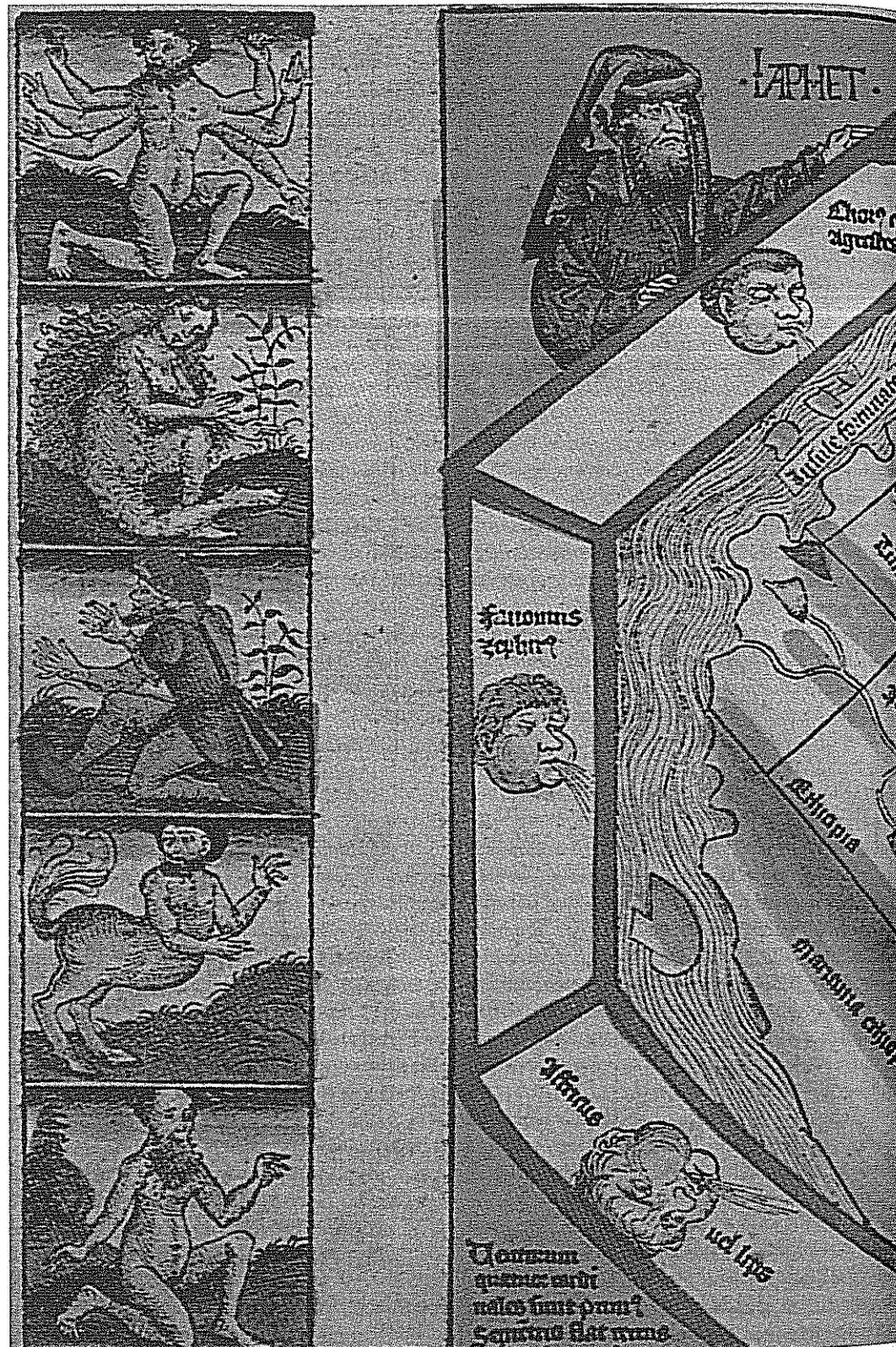


Fig. 47 Hartman Schedel, *Liber chronicorum* (Nuremberg Chronicle). Detail from T-O world map, showing 1. Multiple armed men; 2. Hairy riverine fish-eating women; 3. Himantopodes or backward-footed men; 4. Hippopodes or horse-footed men; 5. Dindymus, naked Indian sage. Taken from the facsimile by S. Füssel, 2001.

Chronicorum interpolated much encyclopedic material into its Book One on the First Age. Thus, in an annalistic account of a single portentous monstrous birth, the author incorporates a disquisition *de monstruosis hominibus*, citing Augustine's *City of God* and listing the Plinian races, *homines mirabilia et monstra in natura*, while offering the beauty of the universe idea just mentioned.

In this rather benign and relativistic view of monstrosity, Foresti and de Marham are followed by Hartmann → Schedel, who published his *Nuremberg Chronicle* in 1493; it was one of the most masterfully arranged and illustrated of early printed books [Fig. 47]. As did Foresti, Schedel adds to the Second Age of the World a lengthy catalogue of races, framing a world map to give a sense of their wonder and variety and he also follows Foresti in seeing their advent come after the *varietatem linguarum* and their purpose as illustrating the beauty and variety of the universe. Treatments of monsters in chronicles, widely available to both Latin and vernacular readers, overall eventually helped to establish a useful perspective from which to view all sorts of alien or marginal peoples, Muslims, Africans (as we saw with the portrait of the Ethiopian), and even the Indians of the New World.

See also: → Astral phenomena, → Ethnography, → Cartography and geographical excursus.

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JOHN B. FRIEDMAN

More, Thomas

1478–1535. England. Humanist, friend of Erasmus, Henry VIII's lord chancellor, involved in 16th-century English religious and political turmoil; known as a martyr and saint after his execution; author of an enormous body of work (15 volumes in its modern standard edition) including

Utopia and the *Historia Richardi Tertii* (History of Richard III), the latter composed simultaneously in Latin and English versions. According to the 1557 edition of More's works published by his nephew William Rastell, they were written *about the year of our Lorde 1513*, but SYLVESTER dates them 1514–8 and LOGAN as late as the early 1520s. Both are unfinished: the Latin version ends with Richard's coronation in July 1483; the English one with the defection of Richard's ally, Henry Stafford, second duke of Buckingham. GRANSDEN, who considers the *History* a piece of Tudor apologetic, speculates that it may be incomplete because More was preoccupied with concerns about the extent of his involvement in government or because he thought that parts might have displeased Henry VIII.

Sources included Bernard → André, Polidoro → Virgilio and John → Rous, who depicts Richard as the Antichrist, as well as Robert → Fabyan's *New Chronicles of England and of France* and *The Great Chronicle of London* (s.v., → London Chronicles). The text was influenced, SYLVESTER observes, by classical models including Plutarch, Thucydides, Sallust, → Tacitus, Livy and → Suetonius. Oral sources or More's memory could account for errors such as incorrect Christian names for Lord William Hastings, Buckingham and the cleric Ralph Shaa, but it seems generally accurate, corresponding on major points to the account of Richard by Dominic → Mancini. More is the first to suggest that Richard *long time in king Edwardes life forethought to be king*, and he emphasizes the innocence of Edward's in-laws, the Woodvilles, especially his wife, *the pathetic Queen [...] in gret fright [...] bewailing her childes ruin, her frendes mischance, & her own infortune*.

More's treatment of political figures is at times balanced: he presents Edward IV's virtues as a person and ruler as well as his faults and is also critical of Henry VII. His focus, however, is on Richard III's ascent to power. His overall theme is the *pestilente serpente [...] ambition and desyre of vayneglorye and souerainty*, which he introduces in Edward's dramatic deathbed speech. He gives Buckingham *an oracion* on the evils of civil war in England and the disadvantages of having a child king (*Veh regno cuius rex puer est!* [Wo to the kingdom whose king is a child!]), and he describes the smothering of the princes in the Tower. The report that Richard never knew peace after the murders may be More's own speculation, and he is preoccupied with psychological

motivations and shows how Richard's character determined the course of events. He may have intended it as an exemplum against tyranny and corruption, with implications for Henry VIII's reign. More gives memorable portraits of Richard both at the beginning of the narrative (*little of stature, ill fetured of limes, croke backed [...] malicious, wrathful, enuious*) and at the end (*a small stature hauyng but a deformed body, the one shulder [...] higher than the other, [...] a cruell loke whiche did betoken malice, gyle and deceit*).

Although the *History* influenced a number of 16th-century authors and was a major source for Shakespeare's *Richard III*, it was not published until after More's execution in 1535. Richard Grafton added the English version to his two 1543 editions of → Hardyng's chronicle, but it was not attributed to More until Grafton included it in his editions of Edward Hall's *The Vnion of the two noble and illustre families of Lancastre and Yorke* (1548/50). Rastell's edition (1557), considered the most accurate, appears to have been based on More's autograph copy.

Manuscripts of only the Latin version survive: London, College of Arms, Arundel ms. 43 (before 1550); BL, Harley ms. 902 (1550–75); Oxford, Bodleian Library, Tanner ms. 302, (ca 1575–1600); Paris, BNF, fr. ms. 4996 (early to mid-16th century). The Paris manuscript is fuller and more polished than the others, but, miscatalogued as a French text, it was unknown to SYLVESTER when he edited the *Historia* (1963). Discovered by KINNEY, this manuscript was the basis for a new edition and translation (1986).

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RALUCA RADULESCU

Morelli, Giovanni di Pagolo

1371–1444. Italy. Florentine merchant, and a prominent member of Florentine society. Author of a book of memoirs. Morelli began writing his *ricordi* in 1393, in keeping with the tradition of family history writing practised by heads of households in northern Italy, and Florence in particular, from the late 13th to 15th century. He starts by tracing his history to the earliest known ancestor, an 11th-century inhabitant of Mugello in the Tuscan countryside, who moved to Florence and whose descendents worked in the cloth-dyeing and woad trade.

Morelli's account of his family's rise in Florentine society makes special note of each generation's willingness to continue the work of their predecessors, and the respect for tradition displayed by these men remains a strong theme throughout the narrative. Marriages of Morelli family members to other prominent Florentine families, births and deaths are also noted, and are frequently accompanied by words of wisdom and sage advice stressing the importance of maintaining honour and respect for the family.

In the course of the *ricordi*, events within Florence are juxtaposed with events from Morelli's family history, so that the death of Giovanni's nephew in 1400, for example, prompts the author to comment on the high death rate in Florence that year—close to twenty thousand mouths in his estimation. Political and military events, including conflicts with and among neighboring cities like Pisa, Siena, Lucca, Milan and Venice are closely detailed. Morelli's account often provides both a recitation of these events and a record of how Florentine citizens reacted to them, providing an individual perspective to the constantly shifting political landscape of 13th and early 14th-century Florence.

Morelli frequently notes that he relied on written family documents, oral histories, and eyewitness testimony to write his *ricordi*. The autograph manuscript is Florence, BNC, ms. II IV 52.

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LAURA MORREALE

Morena, Otto and Acerbus

12th century. Italy. Father and son, members of a reputable family from the Lombard city of Lodi, who held important municipal offices. Otto [Ottone], who was born before 1111, was judge under Lothar III, and in an 1143 charter he was identified as consul; it is uncertain whether he still held this position in 1174, as another charter suggests. He was also notary and lawyer of Lodian bishops, and probably had been granted the freedom of the city of Milan. Under Conrad III his son Acerbus [Acerbo] also became a judge and notary in Lodi, and later the imperial judge (*imperialis curie iudex*). He died in the outbreak of plague during the military campaign of Emperor Frederick I (Barbarossa) in Rome in October 1167.

Around mid-1161, Otto started writing an unnamed historical work on "prosperous and wise deeds of Frederick I in Lombardy" (*prospere gestas ac sapienter*). His account starts in 1153 with the Treaty of Konstanz, which offered Lodi the chance to side with Frederick against Milan. The chronicle describes in detail the battles and the destruction of Milan from Lodian and imperial points of view. Occasionally, it also includes physical descriptions of famous contemporaries, including Frederick I and Duke Henry the Lion. The chronicle was continued by Acerbus until August 1164 and completed by an anonymous author. The authors wrote in bad Latin using many expressions in Italian. The chronicle is also known as *Libellus* (Otto), *Liber* or *Historia* (Acerbus) *de rebus Laudensibus / de rebus a Frederico imperatore gestis*. The text is preserved in Lodi, Biblioteca Comunale, ms. XXI A 51; Milan, Biblioteca Ambrosiana, ms. H 121 inf.; Milan, Biblioteca Nazionale Braidense, Morbio 48, and Pommersfelden, Gräflich Schönbornsche Bibliothek, Hs. 98.

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LEILA WERTHSCHULTE

Morer de Torla, Benito

15th century. Aragon (Iberia). Few specific details of the life of Benito Morer de Torla are known beyond what he stated in his *Crónica* in which he declares himself a canon of Zaragoza (Torla being a village of the Spanish Pyrenees in Huesca), under the rule of Saint Augustine. He wrote his work during his stay in Burgos, in 1459, as a pilgrim. Morer de Torla's chronicle is in reality an addition and sequel to Rodrigo → Jiménez de Rada's *De rebus Hispanie*. There are three 15th century manuscripts: Paris, BnF, lat. 12924; Copenhagen, Kongelige Bibliotek, Thott 554 2° and Stockholm, Kungliga Biblioteket, B. Sp. 10.

Morer de Torla's additions to Jiménez de Rada's work appear in around 46 chapters, and are always at the end of the chapters, preceded by the rubric *Benedictus canonicus de Torla* or similar. These additions are of two types, chronological and of concurrence. The chronological additions are all related to the *anno Christi* and to the Hispanic era of the Spanish kingdoms (*regni Hispaniae*). Those of concurrence are related to the Popes (*in sede apostolica*), Roman Emperors (*in solio imperii Romani*) and French kings (*rex Francorum*) contemporary to the Hispanic kings.

Jiménez de Rada's chronicle concludes in 1243, during the reign of Fernando III and Morer de Torla continues it, writing on the reigns of Alfonso X, Sancho IV, Fernando IV, Alfonso XI, Pedro I, Enrique II, Juan I, Enrique III, Juan II and Enrique IV. The most significant source of the additions and the continuation is *Anacephaleosis* by Alonso de → Cartagena, the bishop of Burgos, which was where Morer de Torla was living at the time. The translation is literal, although Morer de Torla excludes the *depingitur* (or the king's graphic representation), which is included in the *Anacephaleosis*. In contrast to Cartagena, Morer de Torla narrates the king's deeds avoiding

any kind of personal criticism or judgment and controversy, even in the sources which he states he used, especially when there exist discrepancies between the sources.

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MARÍA ISABEL DE PÁIZ HERNÁNDEZ

Morkinskinna

(The rotten parchment)

12th century. Iceland. Anonymous saga, written in Old Norse and preserved in only one manuscript (Copenhagen, Kongelige Bibliotek, GKS 1009 22^o, late 13th century), although parts of it were included in some later compilations. Its title was given by the Icelandic scholar ÞORMÓÐUR TORFASON in the 17th century and is somewhat misleading, as the manuscript is in relatively good condition. The extant version covers the period 1130–57. The saga is clearly composed in Iceland, as it contains a series of stories about Icelanders visiting the Norwegian court. Earlier scholars regarded these stories wholly or partly as later interpolations, but now there seems to be agreement that they were part of the original saga. They serve to shed light on the kings' character, particularly those dealing with co-rulers, such as Magnús Ólafsson and his uncle Haraldr Sigurðarson (co-rulers 1045–46) and Sigurðr and Eysteinn Magnússonar (co-rulers 1103–23). The stories also illustrate the relationship between the kings and their subjects, although there have been various interpretations of the attitude in the saga to kingship as such. *Morkinskinna* also contains a large number of skaldic stanzas. Its main narrative follows a relative chronology, based on the king's reigns, but most of the stories give no chronological information.

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SVERRE BAGGE

Morosini, Anthonio

ca 1365–post 1433. Italy. Author of a vernacular chronicle of Venice from 1095 to 1433, especially full after 1414, when it becomes a diary of Venetian politics and commercial affairs. Born into the influential Morosini noble family in Venice in the late 14th century, son of Marco. Little is known of his career, except that he undertook to write a history of his native city in Venetian dialect from its origins until his death in 1433. The earlier portion on the history of Venice from its founding until 1095 was later lost, and much of the early part of the surviving chronicle is derivative, simply repeating in Venetian dialect the earlier histories of Nicolò Trevisan, Andrea → Dandolo and Raffaino → Caresini. But from 1415 to its sudden interruption on 22 November 1433, the chronicle takes the form of a *diario*, providing an eyewitness account of many events. Because of the sensitive nature of some of its contents, in 1418 Venice's Senate voted to require Morosini to present his chronicle for censorship and later ordered certain passages to be destroyed. But it seems that, in fact, the whole chronicle has come down to us, except the lost portion on the history of early Venice. The chronicle is valuable for its account of Venice's relations with the states of western Europe, especially France, and for information on commercial matters, the liquidation of banks and the movement of Venetian shipping in the Levant and the Black Sea. The sole surviving 15th-century witness (Vienna, ÖNB, 6586–87) is almost certainly an autograph, a copy of which was made in the 19th century (Venice, Biblioteca Marciana, ms. it. cl. VII, 2048/49), both in two volumes.

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BENJAMIN G. KOHL

Mousquet, Philippe [Mousket]

d. ca 1243/5. Low Countries. Citizen of Tournai, and one of the first laymen to write an important chronicle in French. For a long time he was erroneously identified with Philippe of Ghent, bishop of Tournai (1274–83). His *Chronique rimée*, a 31285-line vernacular verse chronicle in octosyllabic verses *à rimes plates*, deals with the history of the French kings, from the capture of Troy until 1243. It becomes original in the reign of Philip II Augustus. Among the sources, we can identify the → *Abbreviatio gestorum regum Francorum*, the → *Annales regni Francorum*, the *Vita Caroli Magni* by Einhard, the *Vita* of Louis the Pious by the → Astronomus, the → Pseudo-Turpin, → William of Jumièges, → Orderic Vitalis, epic poems like the *Geste des Lorrains* (Deeds of the Men of Lorraine), legendary narratives and saints' lives. There is no sign of reception in the Middle Ages. The sole manuscript is Paris, BnF, fr. 4963 (13th century).

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CHRISTIAN DURY

Movsēs Dasxuranc'i [Movsēs Kałankatuac'i]

10th century. Caucasus. Putative author of the *Patmut'iwñ Ałuanic' Ašxarhi* (History of the Land of the [Caucasian] Albanians). The Ałuank' (Albanians) were, like the Armenians and Georgians, a people whose history began to be written in the 5th century, after the coming of Christian-

ity. Very little written evidence of the Albanian language survives, and the *History* itself is written in Armenian. It is a compilation of material from a wide variety of sources, and the author did not engage in any criticism of his sources. Like many works of Armenian historiography, most notably that of → Movsēs Xorenac'i, the *History* is divided into three books, covering from Creation to its own time. Book One gives an account from Adam to the 5th century; its chief historiographical value lies in its account of the spread of Christianity among the Ałuank'. Book Two takes the narrative up to the mid-7th century and the coming of Islam; Book Three records the history of Arab invasions in the area and ends with an account of a Rus' expedition to Transcaucasia, thought to have occurred in 944. The *History* ends with a list of kat'olikoi of the Ałuank'.

The attribution to Movsēs is problematic. Mxit'ar Goš first identifies the author as Movsēs Dasxuranc'i; → Kirakos Ganjakec'i, on the other hand, refers to the author as Movsēs Kałankatuac'i on the basis of a statement of eyewitness authority in Book Two. The question is clouded further by the "eyewitness" point of view presented in Book Two, concerning events in the 7th century, in a work recording history up to the 10th. There existed another later medieval tradition that attributed authorship of the *History* to the Movsēs who is the last-named kat'olikoi in the list that ends the book. The *History* survives in well over twenty manuscripts, although only two of these (Yerevan, Maštoc' Matenadaran, ms. 1531, copied 1289, and Vienna, Mechitaristenkloster, ms. 324, a partial copy from 1305) predate the late 16th century.

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TARA L. ANDREWS

Movsēs Xorenac'i

5th or 8th century. Armenia. Enigmatic author of the *Patmut'iwñ Hayoc'* (History of the Armenians), the most comprehensive, influential and

controversial account of the Armenian nation from Noah's time to the death of Maštoc', the inventor of the Armenian alphabet, in AD 439. In the *Patmut'iwn Hayoc'* Movsēs presents himself as a pupil of Maštoc' and of the ka'olikos Sahak. Sent to Alexandria to complete his education, after extensive travelling to Rome, Athens and Constantinople, Movsēs was called back to Armenia upon the deaths of his masters (439–40), and there he spent the rest of his life engaged in scholarly activities. Many scholars challenge this biographical outline, considering it to be a literary construction. Around the turn of the millennium many legends emerged in Armenian tradition concerning Movsēs' character; a *Book of Rhetoric* and other works began to be attributed to him.

The *Patmut'iwn Hayoc'* narrates in three books the development of the Armenian nation, from its mythical origins and its eponymous ancestor Hayk (*Hay* meaning 'Armenian') and legendary past, down to the Christianization of Armenia under the Arsacid dynasty, which ended in 428. No events after 440 are recorded. Among the many written sources used by Movsēs, the most important are the Bible, the work of → Josephus, the Armenian translations of → Eusebius (*Ecclesiastical History, Chronicles*) and → Socrates scholasticus (*Ecclesiastical History*), and the Armenian histories of → Agat'angelos, → P'awstos Buzand, → Koriwn, and → Lazar P'arpec'i. Orally transmitted tales and fables are also used, while many other written sources are exploited especially for literary and rhetorical effects (e.g. the *Alexander Romance*, Philo, the *Books of Maccabees*, and Gregory Nazianzenus). Not all sources are acknowledged, some are altered, others are related secondhand or even fabricated.

The *History of the Armenians* represents the most comprehensive account of the Armenian past. Using the model of Eusebius's *Chronicle*, Movsēs places Armenian history within the context of world history and, for the first time among the Armenian historians, thoroughly discusses the purposes and methods of his work. His aim is a "reliable preservation and record of the deeds of the great men of the Armenian nation" by means of accurate chronologies, genealogies, and a critical assessment of the sources.

Movsēs wrote his *History* under the patronage of the Bagratuni family for whom he produces a glorious Jewish ancestry and a pre-eminent role in the defence of the Christian faith to the detriment

of the Mamikonean family. Although by flattering the Bagratunis, Movsēs sometimes distorts his sources in a partisan manner, the *Patmut'iwn Hayoc'* preserves many pre-Christian Armenian traditions and legends, as well as unique historical information that has found confirmation through modern archaeological and anthropological studies.

The date of composition of the *Patmut'iwn Hayoc'* remains controversial. For more than a century, scholars have been divided between those supporting the traditional 5th century date and others who propose a later date, generally the 8th century, on the grounds of several pieces of internal evidence. Indeed, although the author claims to be a pupil of Maštoc', Movsēs often uses sources that were not available in the 5th century (among others, the → *Primary History of Armenia*) and refers to persons or places not attested before the 6th or 7th century (for instance, the division of Armenia into four provinces that took place in the time of the emperor Justinian). The *History of the Armenians* is never quoted before the 10th century and Movsēs' pro-Bagratid attitude reflects the realities of the 8th century, when the Bagratuni family began to gain political pre-eminence at the expense of the Mamikoneans. This picture, however, does not exclude the possibility that the *Patmut'iwn Hayoc'* as we read it today represents a later revision of a work whose core dates back to the 5th century.

Although its date of composition remains debatable, the *Patmut'iwn Hayoc'* became the model for future Armenian historians, representing the received account of the Armenian past, and gaining its author the title of *patmahayr*, the 'father of history'. The earliest complete manuscript of the *History* can be found in Yerevan, Maštoc' Matenadaran, ms. 2865, parts of which date from the 14th century and which was completed in 1567. This manuscript also contains texts of the histories of → Step'anos Asolik and → Aristakēs Lastivertc'i. Earlier fragments also exist, of which the most notable is a 10th-century palimpsest in Vienna, Mechitaristenkloster, ms. 505.

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EMILIO BONFIGLIO

al-Mufaḍḍal ibn Abī al-Faḍā'il

14th century. Egypt. Author of a Christian chronicle in Arabic. Scholars have suggested that al-Mufaḍḍal's father was the same Abī al-Faḍā'il who was the son of the sister of the Christian historian al-→ Makīn ibn al-'Amīd al-Mufaḍḍal wrote the *Kitāb al-nahj al-saḍīd wa-l-durr al-farīd fīmā ba'd ta'rīkh Ibn al-'Amīd* (The Book of the Straight Path and the Unique Pearl concerning that which is after the *History* of al-'Amīd), which covers Bahri Mamlūk history from the reign of al-Zāhir Baybars in AD 1260 (AH 658) until the end of the reign of Muḥammad ibn Qalāwūn in AD 1341 (AH 741); the work also includes very brief additional material from the year AD 1348 (AH 749). al-Mufaḍḍal explicitly states that his purpose in writing was to bring the coverage of al-Makīn's *History* up to his present time. A colophon puts the date of the work's completion in AD 1358 (AH 759). The text survives in one manuscript in Paris (BnF, arabe 4525).

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JACK TANNOUS

Mühlwanger, Koloman

fl. 1380–ca 1418. Austria. Cathedral canon of Passau and Olomouc, and priest at the Austrian Benedictine nunnery of Traunkirchen, east of Salzburg.

Mühlwanger is the author of the first version of a text in German with isolated Latin inserts to which he gave the Latin title *Cronica corone regionum* (Chronicle of the Crown's Lands, i.e. the Salzkammergut). This originally consisted of two parts: a chronicle of the village of Goisern, south of Bad Ischl in the Salzkammergut, where Mühlwanger may have been parish priest; and a fictitious account of an embassy to Prester John, which Mühlwanger claims to have led as papal legate in the 1290s (and therefore well before he was actually even born). The work is preserved in two recensions, of which only the first retains both parts. This first recension, extant in a single manuscript from ca 1500 (St. Florian, Stiftsbibliothek, X 384, 91'–102'), in fact presents only a heavily abridged version of Mühlwanger's original. The second recension omits the travel narrative entirely, but preserves a slightly more extensive (though nonetheless abridged) version of the village chronicle; the oldest manuscript dates from ca 1560 (Linz, LA, Musealarchiv, Akten, Schachtel 15, Faszikel 7). This version is extant in around fifteen further manuscripts and three printed editions, and serves as the basis for a number of continuations through to the 19th century. None of these continuations provide any additional medieval material, although they testify to a strong historiographical tradition in Goisern and the Salzkammergut.

Mühlwanger improbably styles himself doctor, cardinal, and papal legate in his chronicle, which records a series of local, orally-transmitted legends on the history of Goisern and the surrounding area in the first millennium. It incorporates massively exaggerated lists of the salt and mineral deposits mined there in this period, of the destructions and reconstructions of the parish church, and of the churches subordinate to Goisern. Mühlwanger claims personal involvement in a highly unlikely eleventh reconstruction of the parish church, and in the foundation of the church of St. Agatha: as this is known to have taken place in 1395, his involvement is at least possible. The travel narrative, in its extant form, contains a description of Prester John's lands followed by a narrative of the arduous return journey to Italy. Here Mühlwanger certainly used a version of the *Epistola presbiteri Johannis* and, for a legend concerning the apostle Thomas, the *De adventu patriarchae Indorum*; he may well have used a version of the so-called John Mandeville narrative, and

evidently derives many details from works of natural history. Of particular note is Mühlwanger's clear interest in issues of language and translation, and his strange references to the presence of Germans living in the far east.

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STEPHEN MOSSMAN

Mukhtasar al-Akhbar al-Bi'iyā

AD 1137. Iraq. A chronicle of Christian ecclesiastical history, composed in Arabic and dated by colophon to 1137. It was discovered in Baghdad and edited in 2000, but the location of the manuscript is now unknown. There are many similarities to the → *Chronicle of Se'ert* in its selection of information, but the inclusion of different material, especially the use of Hisham al-Kalbi's history of Hira, shows that it was the work of a different compiler. Thus it is one of a group of five or six medieval compilations of earlier material written in Syriac and Arabic in the tradition of the Church of the East (including the *Chronicle of Se'ert* and the *Ecclesiastical History of* → Mari ibn Sulayman).

The *Mukhtasar* is only the first volume of a longer text, and extends from the birth of Jesus to the end of the fourth century. It devotes its final lemma to the Life of Epiphanius of Salamis. It begins by recounting the events of the Gospels, including chronologies and apocryphal material, before recounting the origins of the sacraments (e.g. the use of oil in baptism and the origins of the Eucharist, ch. 19–20). Next the compiler devotes around a third of the book to the activities of the apostles, including several minor figures from among the 70 disciples, including Mari and Addai, apostles of the east. After this he describes the ranks of the priesthood and the organisation of the church, as well as the comparative standing of the patriarchs in a short but dense passage that is separated from the narrative episodes that follow it (ch. 77–83). This narrative focuses on Roman ecclesiastical history and the deeds of the catholicoi, and occasionally makes use of translations of → Eusebius

of Caesarea, → Theodoret of Cyr and → Socrates scholasticus. Much of this material has parallels in the inclusion of Christ's life and the deeds of the apostles in Mari ibn Sulayman.

The *Mukhtasar* incorporates material from the Syriac *Acts of Mar Mari* and from the histories of the catholicoi, which it shares with the other medieval compilations. Especially in the sections before the third century, it often represents a much less epitomised version of these histories than Mari. It is especially valuable for the information it provides on liturgy and ecclesiology, much of which seems to be a product of the ninth century and which has been inserted into the history by a compiler.

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PHILIP WOOD

Mülich, Hektor

ca 1420–1489/90. Germany. Augsburg merchant and politician. Composed a German-language chronicle of contemporary Augsburg. Mülich belonged to a well-to-do merchant family. He was a member of the council 1465–85; from 1466 he is attested as guild master. His grandfather had already had literary interests. With the help of his brother Jörg, he copied popular spiritual and didactic works for his own library, gathering them in miscellany manuscripts and illustrating some of them himself. These also contain a German version of Sigismund → Meisterlin's *Chronographia Augustensium*, which ran only to the time of Ludwig the Bavarian. Whereas the humanistically-trained monk Meisterlin felt insecure in dealing with the contemporary history of the Augsburg laity, Mülich did not hesitate to continue his chronicle with short annalistic notes for the period 1348–1456 (Augsburg, SB & StB, 2^o cod. H1, dated 1457).

Mülich's own chronicle, covering the period 1348–1487, also builds on Meisterlin. While his account of the period before ca 1440, based on such Augsburg town chronicles as that of Erhard → Wahraus, is relatively sparse, he reports more fully on events of his own lifetime in town, region, empire and neighbouring countries. For this he draws on official documents and merchants' letters, which he sometimes inserts verbatim in his chronicle. His sober account of the conflicts and

wars to which Augsburg was party reflect the perspective of the imperial free city; the few personal opinions correspond to the views of the Augsburg leading class. This rich chronicle had a great influence on subsequent Augsburg historical writing. The autograph is lost; the most important manuscript comes from the collection of the Augsburg humanist and town clerk, Konrad Peutinger (Augsburg, SB & StB, 2^o cod. Aug: 72). The four remaining manuscripts are 16th-century reworkings and continuations by Augsburg chroniclers.

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BIRGIT STUDDT

Münchner Ratsprotokolle

(Records of the Munich council)

15th century. Germany. Munich was not well served with town chronicles, but the council records provide a good example of the type of annalistic narrative found also in the → *Landshuter Ratschronik* and elsewhere. Starting in 1458, the series of the town council's protocol books report events important not only for Munich town history but for Bavarian and even transregional history as well. The manuscript is Munich, StA, Ratsprotokolle. Although there is no edition, STAHLERDER gives many citations.

Other administrative documents provide historical accounts and ideas. For example the *Kammerrechnungen* from 1318 onwards are a rich source for town life (Munich, StA, Best. Kammerei), as are the introduction to the first inventory of the town's armoury of 1444 (Munich, StA, Zimelie 31, fol 5^r–6^v) or the cadastral register of town clerk Hans → Rosenbusch.

See also: → *Görlitzer Ratsannalen*, → *Lübecker Ratschronik* and → *Zerbster Ratschronik*.

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HIRAM KÜMPER

Münsterische Chronik 1424–58

15th century. Germany. Written by an eyewitness, this Latin episcopal chronicle covers the reigns of the bishops Henry II (1424–50) and Walram (1450–56) of Münster. During their terms of office two important feuds shook the diocese: the feud of Soest (1444–49, see → *Werler Reimchronik der Soester Fehde*) and the "Stiftsfehde" of Münster (1451–57) caused by Walram's election to the episcopate. The author seems to have been a member of the chapter of Münster, and consistently sides with bishops and chapter, stressing the legitimacy of the church while condemning the citizens of Münster for their opposition. Accordingly, he had to suppress the fact that parts of the chapter also supported Walram's rival candidate. The chronicle is complete, starting with the election of Henry II and ending with the return of the banished citizens after the settlement of the "Stiftsfehde".

The chronicle was intended as a continuation of *De vita et gestis episcoporum Monasteriensium*. The language is of low quality, the phrases being too long and often of incorrect grammatical construction. Two manuscripts are extant: Münster, LA Nordrheinwestfalen, Abteilung Westfalen, Altertumsverein (Dep) Hs. 50 (olim Hs. 10) (16th century) and Msc. II No. 76. Rudolph von Langen wrote a short continuation about Walram's successor Bishop Henry III of Schwarzenburg.

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JAN ULRICH BÜTTNER

Muntaner, Ramon

1265–1336. Catalonia (Iberia). Author of the *Crònica de Ramon Muntaner*. His native town of Peralada having been destroyed in the French invasion of 1285, Muntaner participated as a soldier and administrator in the conquest of Menorca (1286–7) and in the almogàver expedition in the Byzantine empire (1302–9), then becoming governor of the island of Djerba (1309–15). He entered the service of Jaume III of Majorca in 1332.

Muntaner's chronicle was written in Valencia ca 1325–8. His personal experience of the affairs of the crown of Aragon during a period of more than forty years inspired him to write a work in which he intended to demonstrate the victories of the crown over its enemies by God's sanction, and which would act as a guide to the strategies that would lead to future success in both war and peace. Muntaner concentrated his attention not only on the rulers of the crown from Jaume I to Alfons III the Benign, but also on offshoots of the comital dynasty in Mallorca and Sicily. His admiration for the crown's politics led him to exaggerate its successes, often showing scant regard for historical accuracy. The work lacks the documentary rigour of Bernat → Desclot, but draws on a range of sources from chansons and chronicles to preaching, royal rhetoric and law. A born adventurer, he is our sole eyewitness to the Catalan expedition to the East. There are nine medieval manuscripts of the chronicle, among them Madrid, BNE, ms. 1803. The *Crònica* had great influence on subsequent works, including *Tirant lo Blanc* and was much admired by Catalan nationalists of the early 20th century.

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DAMIAN SMITH

Murimuth, Adam

ca 1274/5–1347. England. London secular clerk, diplomat, author of a Latin chronicle for 1303–47, which he refers to as *Continuatio chronicarum*. He studied civil law at Oxford, then practised law in the papal curia at Avignon for six years (1312–

16), served Edward II and Archbishop Robert Winchelsey and was rewarded with the canonries at Hereford and later at St Paul's Cathedral. This was followed by the preceptorship of Exeter Cathedral. He wrote his chronicle during his retirement in Wraysbury, Buckinghamshire. The first version covers the period 1303–37; its continuations to 1347 are valuable for the account of the French wars and Edward's death.

The chronicle survives in at least four manuscripts: London, BL, add. ms. 32167, London, BL, Harley ms. 3836 (full text to 1347), Oxford, Magdalen College, ms. 53 and Oxford, Queen's College, ms. 304. His dry style, eye for factual detail, and careful recording of dates and names are employed in the accounts of national and international politics, with no interest in local affairs. His views of events are pessimistic and often cynical, although he is a patriot. He criticises Edward III for his financial policies, but ends his chronicle with the account of the battle at Neville Cross and Edward III's claim to the French crown. After his death the *Continuatio* was extended to the year 1380 by an anonymous writer. Adam was formerly believed also to have been the author of the → *Annales Paulini*.

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RALUCA RADULESCU

al-Musabbihī

[al-'Amīr al-Mukhtār 'Izz al-Mulk 'Abū 'Abd Allāh; 'Ubayd Allāh Muḥammad ibn 'Abī al-Qāsim 'Ubayd Allāh ibn 'Aḥmad ibn 'Ismā'īl ibn 'Abd al-'Azīz al-Ḥarrānī al-Musabbihī al-Kātib]

366–420 AH (977–1030 AD). Egypt. Fatimid historian, born and died in Fustāt. Al-Musabbihī was an official serving under the Fatimids and wrote a history of Fatimid Egypt and its rulers. This annalistic work is the main source for the time of the Fatimid rulers al-Ḥākim and al-Zāhir. As a historian he describes the daily events in a history of his own time and centred in Fustāt and

Cairo. He provides information about life and economy in Fustāt as well as about administrative and financial proceedings in Cairo, where he worked.

Nearly all of his works are lost except a fragment of the fortieth volume of his history of Egypt, which survived in a unique manuscript in the El Escorial, RMSL, Derenbourg collection ms. 532 (2^o). This manuscript contains the events of parts of the years 414 and 415 AH (ca 1023–25). We know about his other writings from very detailed lists of his works compiled by Ibn Khallikān. His work may have served → al-Maqrīzī as a source.

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HEIDI R. KRAUSS-SÁNCHEZ

Muscovite Chronicle Compilations

15th century. → Russia. Church Slavonic (Russian recension). The first documented attempt at chronicle writing conveying a specifically pro-Muscovite version of history is represented by the now lost → *Trinity Chronicle* (shortly after 1408). Its content can be restored with varying degrees of confidence on the basis of the → *Laurentian* (up to 1305), the → *Simeonov* (from 1177), and the → *Rogožskij* (for 1361–64) chronicles. The *Trinity Chronicle* is believed to have been produced at the see of the metropolitan, who by this time resided in Moscow, hence its obvious disposition towards the princes of Moscow, his principal patrons.

With the emergence of the Grand Principality of Moscow as the dominant political power of the Rus' in the second half of the 15th century, Moscow also took over the role of the leading centre of chronicle-writing. It is believed that from 1470s to 1490s no less than half a dozen chronicle compilations were produced in Moscow sponsored by either metropolitan or the grand prince authorities. These compilations have not come down to us in their original form but can be reconstructed on the basis of manuscripts from the 16th to the 18th century. Muscovite chronicle-writing took over innovations originating half a century earlier in Novgorod, where a new type of compilation emerged, termed the *svod* (compilation) in scholarly literature, and exemplified by such chronicles as the → *Novgorod First Chronicle*, the *Novgorod Fourth Chronicle* (see → Novgorodian

Chronicles of the 15th Century) and the → *St. Sophia First Chronicle*.

It is assumed that after the victory over Novgorod in 1471, the so-called *Svod of 1472* was produced in Moscow (as evidenced by the Vologda-Perm and Nikanor chronicles). Its principal source was the Novgorod *First Sophia* chronicle which underwent substantial editing in order to reflect the Muscovite standpoint. After the final annexation of the Novgorod republic in 1478, a new compilation, the so-called *Svod of 1479* or *Moscow chronicle of 1479* (as evidenced by the Rostov and the Hermitage copies) was produced, the principal sources being the *Sophia First Chronicle* and another chronicle close to the *Laurentian*. Its most intriguing aspect is the incorporation of material from some ancient Southern chronicle close to but not identical to the → *Hypatian Chronicle*. A decade later, a new variant of the princely chronicle was produced, updating it to the early 1490s. It is believed that still later, in the late 1490s, a new compilation entitled *Летописец русский от семидесяти и двух язык* (The Rus' Chronicle on the 72 Nations) emerged; its second part, although close to the *Nikanor*, *Vologda-Perm*, and *Svod of 1479* chronicles, is most original and is supposed to have preserved the vestiges of the princely chronicle of 1477.

Although incorporating various historical materials from its diverse (mostly Novgorodian) sources, the string of Muscovite chronicle compilations of the late 15th century reflects the rising awareness of Muscovy as a dominant political power in Eastern Europe, entitled to its own version of history. Later, they served as a building material for the major Muscovite chronicles of the 16th century, such as the *Voskresensk* and the → *Nikon Chronicles*.

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OLEKSIY TOLOCHKO

Mussato, Alberto

1261–1329. Italy. Padua's leading statesman, poet and historian in the first quarter of the 14th century, Mussato wrote major historical works on the descent of Emperor Henry VII into Italy and its aftermath in the Trevisan March. Born in Padua in 1261, the illegitimate son of a local noble, Mussato grew up in poverty, working as a copyist for university students as he trained to become a notary. As a disciple of the local judge and classicist, Lovato Lovati (1241–1309), he developed a keen interest in the discovery, study and imitation of classical texts, especially the Latin poets and the tragedies of Seneca. By 1296, he was a member of the city's communal council, where he was a strenuous defender of Padua's rights to independence, especially against the expansionist policy of the lord of Verona, Can Grande della Scala. As a result of his experience as a rhetorician and diplomat, in 1302 he was elected as Padua's ambassador to the court of Pope Boniface VIII in Rome, and in 1311 was made a member of the delegation of Paduan Guelfs which negotiated with the Emperor Henry VII at Milan. In 1314, to awaken his fellow citizens to dangers of the expansionist lord of Verona, Can Grande della Scala, Mussato composed a Senecan tragedy in Latin verse, the *Ecerinis*, in which he dramatized in lurid detail the rise and fall of Ezzelino III da Romano, the Ghibelline tyrant who ruled over Padua from 1236 to 1259. The work, which was staged at Padua in 1315, was a tremendous success and resulted in Mussato being crowned as poet laureate on 3 December 1315, the first poet thus honoured since antiquity.

Between 1311 and his final exile to Chioggia in 1325, Mussato's role as Padua's foremost republican defender made him an eyewitness to many events that he later recorded in his histories. In 1317 he was wounded and briefly imprisoned as a leader of Paduan forces attempting to retake Vicenza from the Scaliger lord, and was briefly exiled in the summer of 1318 following the election of Giacomo da Carrara as first lord of Padua. He was a leader of the Paduan commune during the rule of the German vicars in the early 1320s. But as partisan of the Dente clan, which was defeated in violent street fighting against the Carrara faction in the summer of 1325, Mussato was forced to seek refuge in Chioggia where he died four years later.

Mussato's greatest historical work, the *Historia Augusta* (The Imperial History), describes in detail the causes of and events surrounding the descent of Emperor Henry VII in Italy between 1308 and 1313. Modelled after the recently rediscovered text of Livy's *Ab urbe condita*, and embellished with quotations from many classical authors, Mussato's work marks a conscious departure from the medieval annalistic tradition, stressing the role of individual motivation and personalities as well as narrating the unfolding of events.

The unfinished *De gestis post Henricum* (Of the deeds after Henry VII) provide a narrative of the politics of Padua and other cities in northern Italy from 1313 to the summer of 1321. The central figure in Mussato's story is the evil character of Can Grande della Scala, whose expansionist policies were seen as challenging Padua's republican traditions and rightful claim to independence. As an eyewitness to many events, Mussato's depictions are vivid and detailed, while he gives free rein to his prejudices against his opponents in Paduan politics, especially members of the hated Carrara family. Mussato's histories are enriched by verbal portraits of the major personalities of Padua, using the rhetorical device of a series of telling adjectives. Such is the case in his arresting portrait of his arch-enemy, Niccolò da Carrara: "A man of enormous genius, with great powers of mind and body, fretful and active, from boyhood he had despised the commune of Padua and restrictions of laws and statues. Daring, terrifying, always restless, avid of power, arrogant, not very eloquent, endowed more with craftiness than with wisdom." (*De traditione*).

Treating the heroic defense of Padua from the forces of Can Grande della Scala in 1319–20 is Mussato's epic poem in three books, the *De obsidione domini Canis Grandis de Verona ante civitatem paduanam*, composed at the request of Padua's Notary Guild. Two shorter works were written in exile in Chioggia. The *De traditione Padue ad Cangrandem*, sometimes published as Book 12 of the *De gestis post Henricum*, describes the role of the Carrara faction in Paduan politics in the events leading up to the final surrender of Padua to Can Grande della Scala in September 1328. *Ludovicus Bavarus* is an episodic account of the struggle between Pope John XXII and the Emperor Louis of Bavaria, emphasizing the conflict of the Guelf and Ghibelline factions in Italian affairs between 1325 and 1329.

The publishing history of Mussato's historical works is complex. They were published, along with his letters, other writings, and some contemporary chroniclers, in the *editio princeps*, the *Historia augusta Henrici VII Caesaris et alia quae extant opera*, edited by Lorenzo Pignoria, Felice Osio and Nicola Villahi (Venice, Pinelli, 1636). This text was reproduced in J.G. Graeve and P. Burman, *Thesaurus antiquitatum et historiarum Italiae*, 6.2 (Leiden, Petrus Vander Aa, 1722), and five years later, with some additions and corrections, in L.A. Muratori, *Rerum italicarum scriptores*, 10 (Milan: Societas palatina, 1727), 9–783, the preferred edition for most works: includes only Libri I–VII with fragments of Libri VIII and XII. Books 8–14 were discovered at the end of the 19th century, and are available in a diplomatic edition by L. Padrin, *Sette libri inediti del "De gestis post Henricum VII" di Albertino Mussato*, 1903, 1–93, based on a single manuscript: Vatican, BAV, lat. 2962, 15th century.

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BENJAMIN G. KOHL

Mxit'ar Anec'i

ca 12th–13th century. Armenia. Priest at the cathedral of Ani; educated at the monastery of Horomos. Author of the Armenian *Patmut'awn k'alak'in yAnwoy* (History of the City of Ani) written at the behest of Grigor, the prior of Harič, around 1180. Mxit'ar's *History* covers the period from the 7th century to 1193, when it is believed he completed it, and relies on the works of → Samuel Anec'i, → Matt'ēos Urhayec'i, → Sebēos and others. Although the *History* originally comprised three sections, only parts of the first section have survived. The *History* provides valuable information about the prophet Muḥammad, the caliphs who reigned after his death, and the Arab conquests; about the Armenian city of Ani and the Bagratid kingdom of the 9th–11th centuries; and about the crusading armies of the 11th and 12th centuries and their capture of Jerusalem. Mxit'ar's corpus also includes cosmological works, which have been translated into Persian. The surviving fragment of the *History* is preserved in Yerevan, Maštoc' Matenadaran, ms. 2678, copied in the 15th century.

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TAMAR BOYADJIAN

N

Naaldwijk, Jan van

fl. 1510–20. Low Countries. When Jan van Naaldwijk wrote his first chronicle of Holland, he lamented that he had not been able to gain access to the most recent scholarship concerning the history of Holland. Therefore, he based his chronicle on the (then unprinted) Dutch version of Johannes de → Beke's chronicle, but in addition he listed more than thirty sources available in print, including the chronicles of Hartmann → Schedel and Robert → Gaguin. Shortly after he completed his first chronicle of Holland, the *Divisiiekroniek* which Jan attributed to Cornelius → Aurelius was published. Recognizing that this chronicle presented a different perspective on the history of Holland, he decided to supplement his first chronicle with a second, largely an abridgement of the *Divisiiekroniek*, but with additional material from other sources, particularly Jean → Froissart's chronicle (the author of the *Divisiiekroniek* did not know French).

Jan van Naaldwijk's two chronicles of Holland are preserved only in their autograph manuscripts, London, BL, Cotton Vitellius F xv and Cotton Tiberius C iv respectively; the former contains five illustrations by the author [Fig. 48]. There is no indication that he sought to have them published. He also claims to have written several other works, now lost: a short chronicle of Utrecht (based mainly on the chronicle of Utrecht in the Dutch → *Fasciculus temporum* of Jan Veldener), a chronicle of England, and a history of Arthur (translated from French). In the 19th century he was erroneously identified as author of the so called → *Goutsch Cronijxcken*.

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SJOERD LEVELT

Naddo da Montecatini

late 14th century. Italy. Florentine notary. Author of a political chronicle of Florence for 1374–98 with lacuna 1393–96, in Tuscan vernacular.

Ser Naddo (Rinaldo) di ser Nepo di ser Gallo da Montecatini belonged to a family of notaries, his father, grandfather, brother and son all following that profession. The family originated from Montecatini in the Valdinievole (Central Italy), but was established in Florence at some date in the mid-14th century. Ser Naddo was a Florentine citizen by 1364 and an active notary from 1356 until his death around 1398, leaving some eight volumes of notarial *protocolli* now in the Archivio di Stato in Florence. He retained links with his place of origin and sometimes acted for men of the locality, but had a modestly successful career in Florence, reaching the position of notary of the Signoria in 1396.

His chronicle was written in a book that also contained personal records and financial accounts. It is almost purely a narrative of contemporary political events, at times extremely detailed, for example in his account of the Ciompi movement. Ser Naddo's social views were those of the prosperous middle class to which he belonged. His chronicle focuses mainly on Florence and becomes increasingly pro-Florentine in tone from the 1380s onwards, but also gives details of the weather, sometimes on day-by-day basis, and notes good or bad harvests. It is preserved in manuscript Florence, BNC, II.V.150.

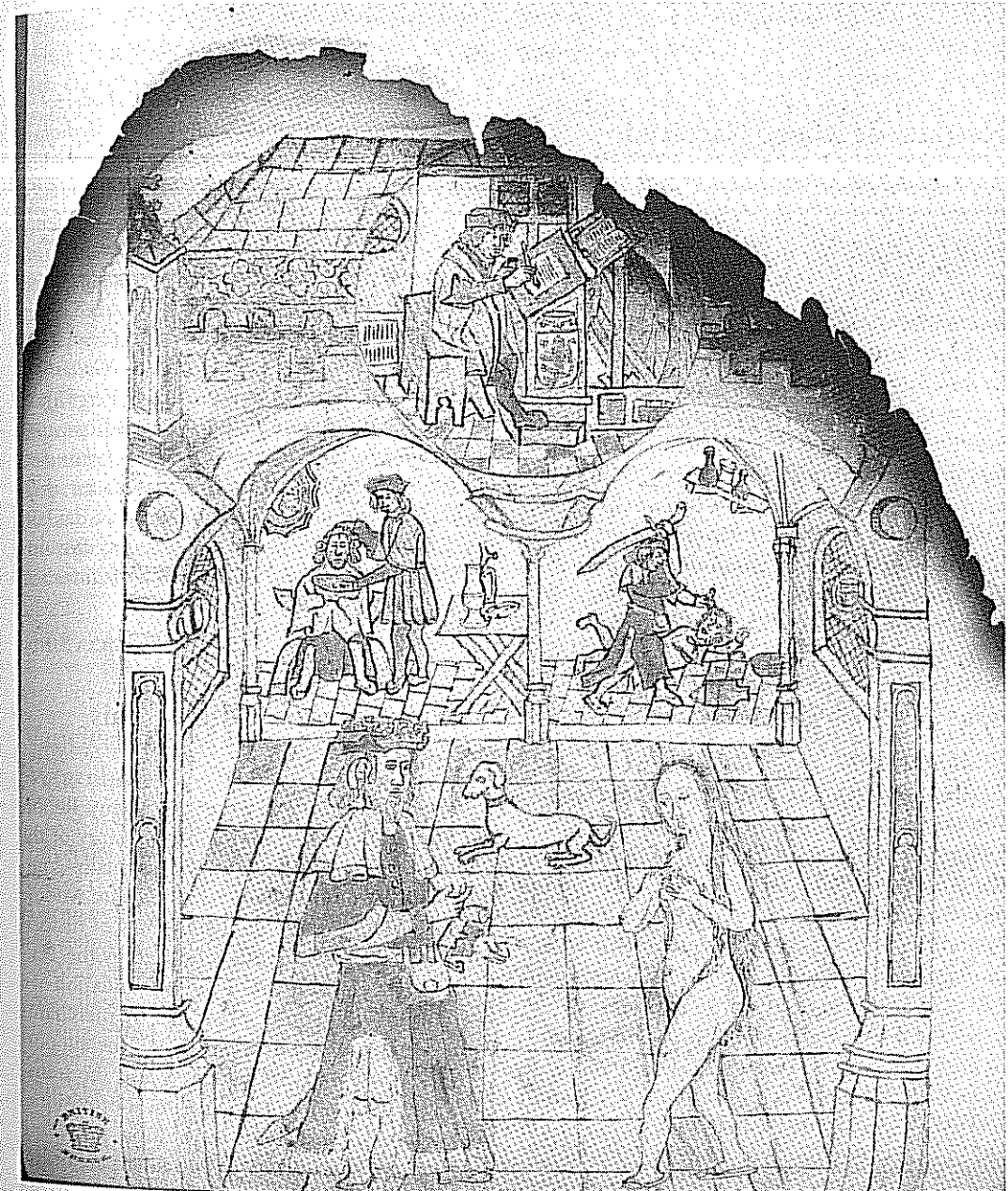


Fig. 48 Jan van Naaldwijk, *First chronicle of Holland*, frontispiece; author's image and the story of King Donkey's Ears. London, British Library, Cotton Vitellius F xv, fol. 19^v. © The British Library Board.